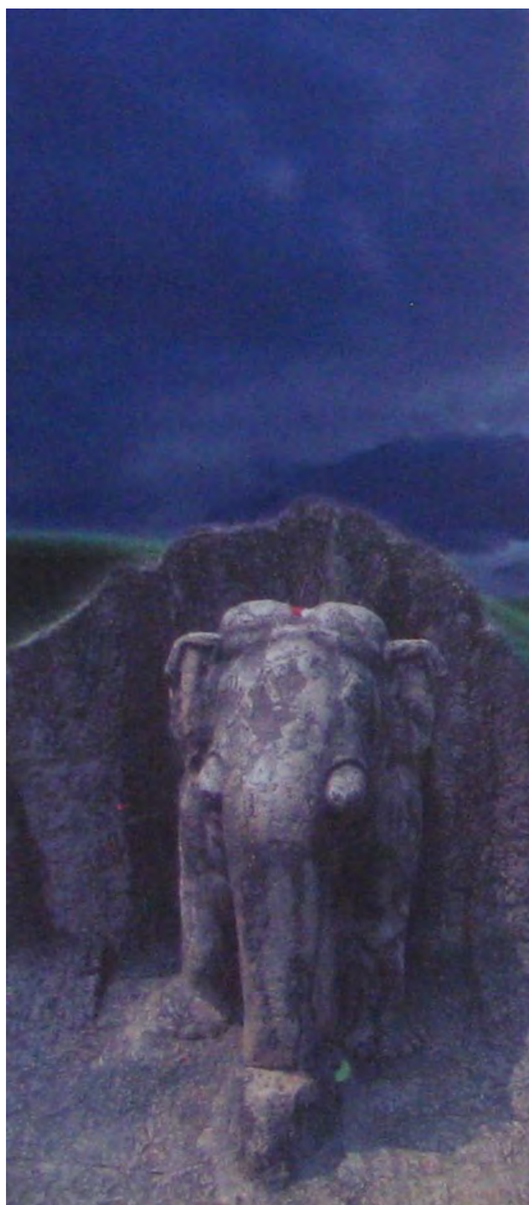
# DHAULI

## PAST AND PRESENT



Dr. Bimalendu Mohanty





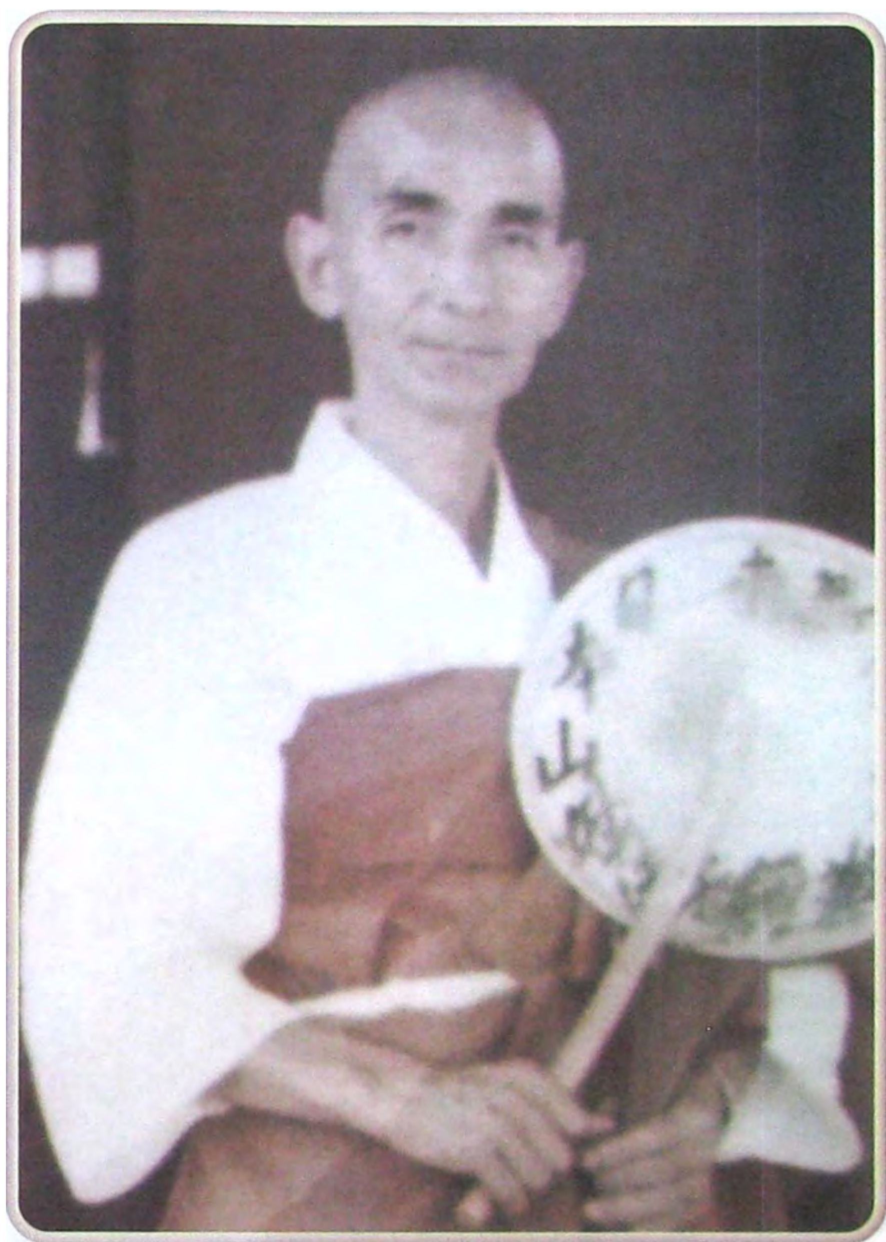
Mahakarunika Gautama Buddha

***Health is the greatest gift, contentment the greatest wealth, faithfulness is the best relationship.***

**- Gautama Buddha**



**Most Ven. Nichidatsu Fujii Guruji**
Founder, Nipponzan Myohoji



**Rev. Shanti Shugei**
Chief Monk, Nipponzan Myohoji



**Rev. Kazuo Yoda**
Chief Monk, Dhauli Peace Pagoda

# Dhauli - Past and Present

Dr. Bimalendu Mohanty



**Tathagata Publishers**
47, Madhusudan Nagar
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Late Raj Kishore Mohanty and Late Sitamani Devi



Late Chandramani Devi



Late Arjun Pattanaik & Late Ketaki Devi

This Book is dedicated to my parents
**Late Raj Kishore Mohanty**
and
**Late Sitamani Devi**;
my Bada Bou (elder aunt)
**Late Chandramani Devi**
who adopted and brought me up with great care
&
my parents-in-law
who showered their love and affection to me
**Late Arjun Pattanaik**
&
**Late Ketaki Devi**

– ***Bimalendu Mohanty***



# Foreword

It gives me immense pleasure to go through the book *Dhauli - Past and Present* written by Dr. Bimalendu Mohanty, Former Vice-Chancellor, Utkal University of Culture, Bhubaneswar, Odisha. By writing this book he has fulfilled a long standing requirement of people who are desirous of knowing the hoary past of Dhauli and how it has grown into fame after establishment of Shanti Stupa (Peace Pagoda) by Rev. Nichidatsu Fujii. It is astonishing that no scholar before Dr. Mohanty made any attempt to write a book in English narrating the glorious past and present of Dhauli. Here at Dhauli the transformation of Emperor Asoka from the life of a ruthless invader to a lover of peace took place. The colossal carnage of Kalinga War was a significant event not only in Asoka's personal life but also in the then India which sent a popular appeal for Buddhism to be embraced by all citizens. The common people were deeply attracted towards Buddhism and turned into Upasakas and Upasikas. After his conversion to Buddhism by an Odia Bhikshu Upagupta, Emperor Asoka in his prudence, made several administrative reforms to alleviate the resentment among the people of Kalinga against Magadha's domination and restore peaceful coexistence in harmonious atmosphere and issued elaborate instructions through Rock Edicts installed in several places in the entire empire. The idea was that the common people as well as the officers of different departments under his reign should have access to these instructions in order to carry on their responsibilities and duties effectively without fear or favour. The most appealing sentences of Asoka's proclamations are– "All men are my children. As I desire for my children that they all should enjoy bliss and happiness in this world and in the other world, so also I desire for all my men."

In Odisha out of the 14 Rock Edicts of Asoka, two sets of Rock Edicts have been discovered– one at Dhauli and the other at Jaugada. Emperor Asoka from the hill top of Dhauligiri propagated the message of love and peace throughout the empire under his command from Greece to Ceylon, the significance of Dhamma is the fundamental factor and no other factor can surpass the path of Dhamma.

In the book mention has been made that some historians namely D.C. Sarcar, Romila Thapar, N.K. Sahu, A.K. Rath have stated that Dhauli and Tosali both are the names of one place. Historian Kashi Prasad Jaiswal has mentioned that the 24th Tirthankara of Jainas Bhagaban Mahavira came to Tosali at the invitation of the king of Kalinga to preach Jainism . Details about how Muslim supremacy over Bengal affected administration of Dahuli and adjacent areas have been mentioned in the book. The campaign of Naib Nazim Taki Khan has been described in the book. After the death of Taki Khan in 1734 A.D. gradually the importance of Dhauli declined.

The rediscovery of Dhauli was done in March, 1837 by Lt. Markham Kittoee an energetic, brave, learned army officer who by endangering his life clearing the thick jungle, reached the Dhauli hill and discovered the Asokan inscription. He also discovered a few caves in the hill and published an article on the discoveries made by him in the Asiatic Soceity Journal. Thus the importance of Dhauli came to public notice.

Kedarnath Mahapatra an eminent historian who was Superintendent of Odisha State Archaeology department in the year 1962 took interest in conducting research and writing some articles about Dhauli and subsequently wrote a book in Odia *Dhaulira Itihasa*. Sri A.N. Tiwari, IAS, who was then Director of Culture, Govt. of Odisha, provided him financial assistance from the Department to write this book.

The commencement of good fortune of Dhauli became a reality after the visit of Most Ven. Nichidatsu Fujii, the founder President of Nipponzan Myohoji, on 8th January 1970. He constructed the Peace Pagoda at Dhauli which has made Dhauligiri presently a place of great tourist attraction. Very few people are aware that a piece of Buddha's *Asthi* (small fragment of Buddha's bone) has been preserved inside the Stupa, which has sanctified the Stupa and made it a holy place for all the Buddhists. The book *Dhauli - Past and Present* has described in detail the illustrious past, the glorious present and the future of Dhauli.

**(Dr. Achyuta Samanta)**
Founder, KIIT & KISS
Founder, International Centre for
Buddhist Studies and Research



## Preface

Odisha is famous throughout the world for its magnificent temples. art and architecture. In history of the world the Kalinga War of 261 B.C., Which was fought at Dhauli and its surroundings, has a special significance. Emperor Asoka, who won the war, became a compassionate person and embraced Buddhism at Dhauli. Till then Buddhism which was confined to the middle Gangetic valley suddenly took a vigourous dimension all over India. This all happened at the direction of Emperor Asoka.

Dhauli hill and its adjacent areas which was the scene of the fierce fight of Kalinga War despite the physical devastation saw intense spiritual regeneration. The unique consequence of this great war was creation of an era of spiritual embrace. The world thus got a new message, the message of peace, fraternity and non-violence. Emperor Asoka from the hill top of Dhauli initiated the preaching of the policy of 'Dharmavijaya' (conquest by piety) and ordered shunning of violence.

The achievement of Emperor Asoka is more pronounced in his ideal of peace and zeal for promotion of law of piety than his military prowess. His conversion from a military imperialistic ruler to a staunch Buddhist as a result of Kalinga War, purified his life and introduced the spirit of Buddhism into his administration heralding a regime of peace and love among the humanity accelerating the progress of Buddhism as a religion and culture. Thus Asoka stands unique in the history of the world and is considered great for his policy of Dharmavijaya.

Dhauli was a great Buddhist centre in the past. The major Rock Edict XIII and two special Edicts found on the hill speak the glory of the region since 261 B.C. History further says that Asoka after the Kalinga War directly ruled Kalinga (from its Capital Tosalinagara) for 28 long years from 261 to 232 B.C. With passage of many centuries Dhauli's fame and popularity was shrouded into natural forest growth, vagaries of nature and damages caused by invasion of Kalinga by many invaders specially by Naib Nazim Taki Khan.

In the year 1837 A.D. Lt. Markham Kittoee braved his way into the dense jungle and discovered a few caves, retrieved one Rock Edict. He published an article on the discoveries made by him in the Asiatic Society Journal. Subsequently Archaeological Survey of India conducted excavations at Dhauli and found many monumental edicts on Asokan Era. Thus the importance of Dhauli came to public notice. The idea of constructing a peace pagoda at Dhauligiri was first mooted by Nityananda Kanungo. He was the Governor of Bihar at the time when the first peace pagoda in India was inaugurated at Rajgir (Bihar) by the former President of India V.V. Giri on 25$^{th}$ October, 1969. Sri Kanungo, Padmashri Upendra Maharathi proposed to Ven. Nichidatsu Fujii to construct a second peace pagoda at Dhauli, the place from where Buddhism was spread by Emperor Asoka.

The request by Sri Kanungo appealed to Ven. Fujii who visited Bhubaneswar and Dhauli and its surroundings. Govt. of Odisha came forward and alloted 11 acres of land to Japanese Buddhist Organisation of Ven. Fujii for construction of Peace Pagoda. The *Bhumi Puja* for construction of Peace Pagoda was held on 25$^{th}$ January, 1971 and the construction work was started on 25$^{th}$ August, 1971. It was completed on 28$^{th}$ October, 1972.

Important leaders of Odisha namely, Dr. Radhanath Rath (Padmabhushan): Dr. S.S. Ansari, the then Governor of Odisha; Rejendra Narayan Singhdeo, Biswanath Das, Nandini Satapathy, the former Cheif Ministers of Odisha; Justice Gatikrushna Mishra, the then Governor of Odisha and many other leaders have extended their helping hand to Ven. Fujii for expedious completion of the Dhauli Shanti Stupa.

The place has now grown to be an attractive tourist spot. In the book *Dhauli - Past and Present* efforts have been made to give graphic details of past and present of Dhauli.

B. Mohanty.

**(Dr. Bimalendu Mohanty)**
Former Vice-Chancellor, Utkal University of Culture
Former Vice-President, Mahabodhi Society of India
President, Odisha Centre, Mahabodhi Society of India

## Acknowledgement

I am indebted to Dr. Achyuta Samanta, Founder, KIIT and KISS, for writing the foreword of this book.

I am grateful to Sri Prabir Patnaik for helping me while writing about the past history of Dhauli. He is a store house of knowledge about Odisha's Ancient History. He possesses a library where he has stocked more than ten thousand valuable books of history and literature.

My thanks are due to Rev. K. Yoda, Chief Monk, Dhauli Peace Pagoda and Prof. Raj Kishore Mishra, former Secretary, Odisha Sahitya Academy, for giving me suggestions to incorporate in my book.

I am thankful to Dr. Surendra Kumar Maharana, Sri Amar Prasad Satpathy, Chief Whip of Govt. of Odisha, and Dr. Sourendra Kumar Mohapatra for their support and encouragement in writing the book.

I heartily appreciate the interest shown by my son Dr. Sushanta Mohanty, my daughter in law Dr. Neeta Mohanty and my younger sister Smt. Sakuntala Ray about Dhauli while I was writing the book. My grandson Nishant and my six years old grand daughter Sunhery who is highly inquisitive made persistent queries about Buddha, Japanese monks and their country.

I am thankful to Advocate Saroj Kumar Mishra who has been helping me in correcting the manuscript unhesitatingly without whose help this book could not have been completed in time.

**– *Bimalendu Mohanty***

# Contents





# PART - I

## (Dhauli Past)

CHAPTER-1

# Odisha From The Ancient Times

The region now known as Odisha, was known in ancient times under various names, the most prominent of which were Kalinga, Utkal, Odra and Kosala. According to puranic account the territory of Utkala is older than that of Kalinga, Odra and Kosala. The tradition regarding the origin of Utkala is associated with Vaivasvata Manu (c. 2nd Century BC). The origin of Kalinga recorded in the puranas is as mythical as that of Utkala. Odra has a similar puranic background. Like Utkala, Kalinga and Odra, territory of South Kosala has also been attributed to a mythical origin.

The origin of Utkala, Kalinga, Odra and Kosala as discussed in puranas appear more mythical than historical. It appears plausible that Utkala, Kalinga and Odra like South Kosala, were named after different stock of people rather than after the names of some founder monarchs. Ancient Indian literature, both Brahmanic and Buddhistic, while speaking of these territories, repeatedly refer to the people rather than the land.

**KALINGA**: Among the four political units mentioned above (Utkala, Kalinga, Odra and Kosala), Kalinga was by far the most important power which very often over powered the other three territories by her force and succeeded in building up a far flung empire which could endure long in ancient times. The rich and fertile coastal plain stretching from the mouth of the Ganges up to the mouth of the Godavari with hinterland of wild mountains and uplands formed the traditional homeland of the ancient Kalinga. The territory of Kalinga may be said, to have extended as far as the Gangetic valley in the north, the Godavari in the south, the Amarakantak hills in the west and sea in the east.

In the 4th century BC Kalinga was under the rule of Mahapadmananda. By the time of Chandragupta, a large part of Kalinga slipped out of his authority. Under Asoka Kalinga formed a part of Maurya empire. Sometimes after fall of Mauryas, Kalinga resumed independence in the fifth century B.C. Kalinga at the time of the invasion of Samudragupta (350 A.D.) was divided into a number of petty states. These states comprised the territory extending from the rivers Rusikulya to the river Godavari in the south along the eastern coast, and this territory was known by the name Kalinga during that time. After Samudragupta, Kalinga emerged as a united and powerful kingdom under the Mathara dynasty. Then Kalinga region passed into the hands of several rulers and thus, the name of Kalinga which in ancient times was applicable to a far- flung empire denoted from the 7th century A.D. onwards to the small kingdom of the Eastern Gangas. At the beginning of the 12th century A.D., the kingdom of the Eastern Gangas rapidly expanded and comprised the area of ancient Kalinga stretching from the Ganga to the Godavari.

The earliest reference to Dantapura, as the capital of Kalinga is found in Digha Nikaya (Buddhist literature). The city of Dantapura flourished as the capital of Kalinga in the pre-Buddha period. Besides Dantapura the city of Pithunda (located near Chicacole in Andhra) was also regarded as a capital of ancient Kalinga. After conquest of Kalinga by Asoka (261 BC) Dantapura and Pithunda used to be the capitals and new cities of Tosali and Somapa assumed political importance. Tosali is identified with the modern village of Dhauli on the Daya river close to Bhubaneswar and Somapa which developed as a second seat of administration may be located close to Jaugada on the bank of river Bansadhara in Ganjam district.

Different countries and nations are mentioned in a certain order which is significant in the *Dharma-sutra* of Baudhayana. The country between the Indus and the Vidharani (Yamuna), is regarded as the Aryan country proper, where religious rites may be performed. The

Avantis, Angas, Magadhas, Saurastras, Dakshinapathas. Upavrits, Sindhus and Sauviras are regarded as of mixed origin. The commentator states before the beginning of this *sutra* that after the country between Indus and Yamuna begins the *Mlechha* country. The peoples of the countries lying to the south, east and west of this belt, were still untouchables. The commentator says that "certain countries should not be entered." In the *Sutra* itself we are informed that anyone who goes to the countries of the Aratas, Karaskaras, Pundras, Sauviras, Vangas and Kalingas has to perform the *Sarva-prishti* sacrifice. In the next *Sutra* we are informed that whoever goes to Kalinga commits sin with his feet and must perform the *Vaisvanariya Ishti*. The commentary on the *Sutra* makes it very definite and according to it any man who goes to Kalinga expiates by the performance either of *Sarva-prishti* or the *Vaisvanariya Ishti* as an alternative, but in the case of Aratas and others, that is, the people of Pundra, Sauvira and Vanga the sin arose even if any Aryan spoke to them or sat together with them.

*The people of Eastern Bengal, Northern Bengal and Kalinga were, therefore, regarded in the time of the Sutras as being altogether out of the pale of Aryan civilization and among them the people of Kalinga obtained a slight preference.* So, while the people of Bengal were regarded as untouchables and were not spoken to or touched by the Aryans the people of Kalinga were not so. We have no means to determine for what reasons the Aryan lord condescended to confer this distinction on Kalinga; but it is there in the *Sutra* literature and cannot be denied.

**UTKALA:** the early Pali literature clearly shows that Ukkala Janapada or Utkala, as a political entity was existing during the time of Buddha. Utkala is also found in the *Mahabharata* and the *Ramayana* and also in other puranas. The earliest epigraphic evidence of the extent of Utkala is found in the Midnapur copper plates issued by Somadatta in the $18^{th}$ regnal year of Sasanka. From

this record it is known that Dandabhukti comprising roughly the present Midnapur district of West Bengal formed a part of Utkaladesa in the early 7th century AD. It appears that Utkala for a time came to be known as Uttara Tosali comprising the north-eastern part of Odisha.

**TOSALI:** The territory named Tosala or Tosali is often found in Vedic, Puranic, Jain and Buddhist literature as well as other Sanskrit literature, which as a territory distinct from Kosala and Kalinga. The city of Tosala is very likely the same as the ancient Tosali which was the political headquarters of Kalinga under Asoka in the 3rd century BC. Asoka inscribed his Rock Edicts at Tosali on a hill and the Gandavuhya refers to this as Surabha hill located on the out skirts of Tosala, the capital of 'Amita Tosala' literally means 'Great Tosala', which later on seems to have been divided into two parts, Uttara Tosali and Daksina Tosali. The extent of both these Tosalis can be tentatively known from the Soro, Patiaakela, Midnapur, and Kanasa copper plates. The modern Midnapur, Mayurbhanja and Balasore districts, as well as, the northern part of Cuttack district may be said to have formed the Uttara Tosali, while Daksina Tosali comprised roughly the modern Puri district and parts of Cuttack and Ganjam districts up to the river Rusikulya and the river Mahanadi appears to be the dividing line between the two territories.

Tosali was not only the metropolis of Kalinga but also a famous centre of Jainism and Buddhism in ancient Odisha. It was an important centre of Jainism in the pre- Mauryan period. It acquired greater politico-religious importance under Asoka soon after the Kalinga war in 261 BC when it became a famous centre of Buddhism. Tosali bears testimony to Asoka as a destructive as well as a constructive genius. After the Kalinga war Asoka annexed Kalinga to the Mauryan Empire as a province with Tosali as its political headquarters under the charge of a Kumara (Viceroy). The Asvastama rock at Dhauli (also called Surabha hill), about thirteen

kilometers to the south of Bhubaneswar and about six kilometers to the south-west of Sisupalagarh, contains the two Special Kalinga Edicts of Asoka, also called the Dhauli Edicts. In the Dhauli edict Asoka had declared his policy of paternalism and addressed his officers posted at Tosali to exert for the welfare and happiness of the people of Kalinga. The Dhauli edict is in fact the earliest epigraphic evidence of the antiquity of Tosali as a metropolis and a Buddhist centre of Odisha in the pre-Christian centuries. The city of Tosali of the days of Asoka covered a vast area representing the sites of Dhauli, Sisupalagarh together with the temple city of Bhubaneswar, the present capital of Odisha.

**Utkala-Kalinga-Tosali ˘Trikalinga-Odradesa (all in Utkal) :** The present coastal districts of Odisha constitute a part of ancient Kalinga and Utkala which find frequent reference in the *Mahabharata*, Buddhist *Jatakas*, Jain Puranas, etc. Utkal covered the area from Kansai river (in Midnapore district), from Balasore to Lohardaga in Ranchi district and to Sarguja (in Chhatisgarh). Later on this territorial unit was extended up to Mahanadi. Kalinga in the ancient times covered the southern part of present Odisha and a part of Andhra Pradesh. Pliny identifies Kalinga with the eastern coast of India. Some inscriptions of the Kalachuris record Tri-Kalinga or three Kalingas (three separate kingdoms, which later on united to one kingdom). It may be noted here that the boundaries of these territorial units changed from time to time. It was in the early part of 12$^{th}$ century AD. Anantavarma Chodagangadeva of the imperial Ganga dynasty brought the distinct units of Utkala, Kalinga , Tri Kalinga, etc. under one political authority. When the capital of the Gangas was shifted from Kalinganagara to Cuttack, the name of Utkal or Odradesa came in to greater prominence and the name Kalinga gradually disappeared.



CHAPTER-2

# Tosali As A Jaina Centre

The Jaina literature covers elaborate references on Tosali as an important centre of Jainism since days of Vardhamana Mahavira, the Twenty fourth Jaina Tirthankara. It states that Mahavira visited Tosali twice, once in the eleventh year of his monkship and again when he was about to be hanged. However, he was safely rescued by the Tosali kshatriyas. Jain literature the *Vyavahara Bhasya* mentions Tosali as a centre of Jain preachers and laity where there was marvellous image of Jina, as its presiding deity. The image of Jina is no other than *Kalinga Jina* which is said to have been taken away to Magadha by Magadha king Mahapadmananda. This image was later on recovered and brought back by Kharavela. In the first century BC Tosali became a principal seat of Jainism under the patronage of Kharavela. Thus in the pre-Christian centuries Jainism had its ascendancy at Tosali. The rise of Buddhism during the period of Asoka in the 3rd century BC brought about a temporary eclipse of the glory of Tosali as a Jaina centre. Jainism virtually disappeared at Tosali after the fall of the Chedi dynasty.

Leaving aside the literary sources, we have the archeological evidence in regard to spread of Jainism, the Hatigumpha inscription of Kharavela (1st century B.C.) records that Kalinga Jina taken away by Nandaraja was brought back by Kharavela. The canal dug out by the Nanda king in Kalinga was renovated and extended. Kharavela's contribution to the cause of Jainism is unparalleled. For the abode of ascetics he caused excavation of 117 cave temples in the Kumara-Kumari paravat (Khandagiri-Udayagiri).

The Jaina literature contains innumerable references to Kalinga, its geographical position, political condition, religion and culture. The earliest reference to Kalinga is found in Jaina literature in connection with the visit of Lord Aranatha to the city of Rayapura which is also known as Rajapura. Lord Aranatha is the 18th Tirthankar who received his first alms in that city which is said to be the metropolis of that country. Rajapura is also mentioned as capital of Kalinga in the *Mahabharata*.

The *Uttaradhyayana Sutra* refers to Karakandu, the king of Kalinga, who was a disciple of Parsvanatha, the 23rd Tirthankara. Kalinga is included in the list of 25 ½ Aryan countries in the *Jambudvipannatti* along with Dravida and Banga. This text further says that Kalinga had a congenial atmosphere for Jaina evangelists. Its capital was Kanchanapura which was flourishing centre of trade and commerce. The Jaina literature also mentions another city known as Dantapura which has been mentioned by the Buddhist literature very often. The Jaina literature refers to Parsvaratha as the first to preach Jainism in Kalinga. There is an intimate connection between the name of Parsvaratha and the ancient culture of Kalinga.

The Jaina *Harivamsa Purana* refers to Mahavira's visit to Kalinga who preached his religion there. The Jaina work *Harivadhriyavritti* says that Mahavira who went to Kalinga as the king of that country was an intimate friend of his father. This Jaina text is named after Harivadra, the commentator of *Avashyakasutta*, wherein it is written that after preaching his religion at Tosali, Mahavira went to the kingdom of Moshala. The king of Kalinga had invited Mahavira to preach Jainism in his country.

The *Uttaradhyayanasutra* refers to Kalinga as a great seat of Jaina religion and culture. It also mentions Pithunda, the famous port of Kalinga which was also a centre of Jainism. This Pithunda has been identified with Pithunda of the Hathigumpha inscription of the illustrious Kharavela. The Jaina literature also refers to Tosali as

a centre of Jaina preachers and laity. Tosali is mentioned along with Konkana. Tosali was well known for its lakes (Talodakas). There was finely carved image of God Jina which was guarded by Tosalika, the king of Tosali. It is clear that the Jaina literature refers to Kalinga as not only a centre of Jaina religion and culture but also as a *Kshatriya* centre as early as 7th century BC.

In the pre-Christian centuries Jainism was the dominating religion in Odisha. It had reached the peak of its glory and prosperity in the 1st century B.C. when it became the state religion under Kharavela and his successors of the Chedi dynasty. After the fall of the Chedis, Jainism lost its ascendancy due to lack of royal support and also the rise of Mahayana Buddhism and revival of Brahmanism. Nevertheless its roots in the population were deep and the Jaina community continued to be respected almost throughout the Kalinga country and to get support down to the 12th century A.D. Jainism started to regain ground in the early medieval period with support of some rulers of the Sailodbhava, Tunga, Somavamsi and the imperial Ganga dynasties. During this period it existed in harmony with other religions such as Buddhism, Saivism, Saktism and Vaishnavism.

The accounts of Hiuen-Tsang throw light on Jainism as a popular religion in Kongoda and Kalinga in the 7th century A.D. He writes that "in Kalinga the professed adherents of the various sects were numerous, the majority being Nigranthas" (Jainas). The Buddhists under Dharmakirti tried to suppress the Jainas in Kalinga about this time, but in vain. Dharmakirti, a famous Buddhist philosopher of Kalinga was a contemporary of Kumarilabhatta of Kanchi who was a renowned compiler of Dharmasastras of the 7th and 8th centuries A.D. According to Beal, Dharmakirti, who propagated Buddhism, defeated Kumarilabhatta, the champion of the Vedic religion, converted the Jainas and tried to bring back Kalinga into Buddhist fold. But his missionary efforts were unavailing, as according to Hiuen-Tsang - "Buddhism has reached its nadir in

Kalinga". Despite Dharmakirti's attempts Jainism continued to hold ground in Kalinga as a living religion.

The Somavamsi Kesari rulers of Odisha (Utkal), who championed the cause of Saivism, had also extended their patronage to Jainism. The Saiva temple of Muktesvar of the 10th country A.D. at Bhubaneswar, built by Yayati-I (925-955 A.D.) has a number of miniature Jaina images on the outer face to its octagonal compound wall. In the reign of the Somavamsi king Udyotakeshari (1040-1065 A.D.), Khandagiri regained its glory as a flourishing centre of Jainism. The latest group of the Jaina caves of *Kumaraparvata* (Khandagiri) were excavated in the 11th century A.D. under the auspices of Udyotakeshari. The inscriptions in the caves reveal that even in the 11th century A.D. which was a period of Brahmanical ascendancy in Odisha, Jaina monks used to visit Khandagiri in the Tosali region.

The Jaina sculptural and architectural remains of the early medieval period are found all over Odisha. Khandagiri was by far the most flourishing centre of Jainism in the early medieval period. The *Navamuni, Barabhuji* and *Lalatendukeshari* caves on Khandagiri were excavated in the 11th century A.D. These served as sanctums for which we find here a developed Jaina iconism consisting of the Tirthankaras and their *Sasanadevis*. The inner walls of these caves are splendidly filled with icons of the Jaina pantheon carved in relief which include the figures of Twenty-four Tirthankaras and their *Sasanadevis*. A brief survey of these Jaina archeological remains bears ample testimony to a highly progressive school of Jaina art in early medieval Odisha.

Thus Jainism held ground in early medieval Odisha along with other religions. However, Jainism had its gradual decline from the 12th century A.D. onwards. The worship of Siva in the form of *Linga* under the Somavamsis and that of Vishnu in the form of Jagannatha under the imperial Gangas became so profound that Jainism gradually lost influence over the people. The decline of Jainism had already

set in from the 10th century A.D. when the worship of Siva in the form of Phallic emblem became dominant and Bhubaneswar (Ekamra-kshetra) particularly became a famous Saiva kshetra. The Jaina religious *Siddhantas* and monastic orders gradually became part of the *Saiva Siddhantas* and Saiva monastic orders.

**Importance of Kalinga Jina**

Odisha emerges into the light of history with the rise of the Nandas. Puranic tradition records that, when 32 kings of Kalinga had reigned, Mahapadma Nanda rose and exterminated the *Kshatriyas*. This is evidently the first dynasty of Kalinga. The Hatigumpha inscription of King Kharavela contains two distinct references to the conquest of Kalinga by the Nandas. In both cases the term employed is *Nandaraja*, which may be taken as either the first king of that dynasty or Mahapadma Nanda. The reference is to be found in the sixth line and the inscription says that a canal in Kalinga was excavated by the Nanda King which was extended by Kharavela as far as his capital city. The famous historian Jayaswal's view is that the canal was excavated in 355 B.C., atleast 33 years before the accession of Chandragupta Maurya. The second reference to Nanda kings is to be found in line 12 of the Hatigumpha inscription and in the account of the 12th year of the reign of Kharavela. In that year Kharavela caused great terror to the kings of north-western frontiers, terrorized the people of Magadha, caused his elephants to enter the Palace of Pataliputra and brought back the image of Jina (Kalinga Jina) which had been carried away by Nandaraja from Kalinga.

There is, therefore, definite evidence in the Hatigumpha inscription to prove that one of the Nanda kings had conquered Kalinga. It would be more natural to suppose that a great conqueror Mahapadma Nanda, to whom the Puranas ascribe the subversion of all Kshatriya kingdoms, put an end to the Kshatriya monarchy in Odisha also. The second mention of Nandaraja in the Hatigumpha

inscription as having brought away the image of a Jina from Kalinga is extremely interesting from the point of view of the ancient culture of Odisha (Kalinga). Odisha had been a Jaina stronghold from the very beginning. The difficulty lies in the identification of this *Kalinga-Jina*, because Jaina tradition does not assign to any of the 24 *Tirthankaras* of the present Kalpa to Kalinga. Historian jayaswal and also R.D. Banerjee suggest that this *Kalinga-Jina* should be taken to refer to the tenth Tirthankar, Sitalanatha, who was born at Bhadalpur, which is probably the same as Bhadrachalam or Bhadrapuram in Kalinga country.

Rishabhanatha or Adinatha known in the traditional accounts of the Jainas as the founder of Jainism is believed to have been associated with the cultural history of Odisha. In the famous Hatigumpha inscription there is the reference to the fact that the image of *Kalinga Jina* was carried away from Kalinga by Nanda king. This image is variously identified with Sitalanatha, Rishabhanatha and throne of Jaina (Jinasana) by different scholars.

Thus it is known that the Nanda king Mahapadma Nanda who conquered Kalinga about the middle of the 4$^{th}$ century B.C. took away by force the image of *Kalinga Jina* as a trophy of his victory. This image was very likely installed at Pithunda, the capital of Kalinga at the time of Mahapadma Nanda's conquest. This indicates that in the 4$^{th}$ century B.C. Kalinga was famous for Jain religion and culture and the *Kalinga Jina* which was being worshipped there by that time as a State deity was considered the embodiment of national honour and prestige.

It may be said that Asoka who was famous for his tolerant attitude towards all religions, failed to restore the image of *Kalinga Jina* and respect the religious sentiment of the people of Kalinga. In the 1st century B.C. Kharavela after subduing Magadha, brought back the *Kalinga Jina* as vindication of religious tradition and dignity of Kalinga.

CHAPTER-3

# Tosali Before Asoka

The scholars on the history and culture of Odisha are of the view that Tosali was the principal city and capital of Kalinga long before the invasion of Asoka. The *Avasyaka Sutra,* the earliest Jaina literary work records the visit of Mahavira, 24th Tirthankara of the Jaina pantheon to Kalinga for preaching Jainism. In referring to this work, the eminent Jaina author Haribhadra mentions in his commentary on *Avasyaka Sutra* that Mahavira came to Kalinga to preach Jainism on the invitation of the king of the kingdom as he was a friend of the latter. The special Kalinga Edict of Asoka at Dhauli throws light on the existence of the city of Tosali where he posted the officials for administration of the newly conquered kingdom. As regards the location of Tosali the description of McCrindle is of great importance - "Tosali, called Metropolis has become of great importance since recent archeological discoveries on the Dhauli rock." The inscription begins thus - "By the orders of Devanampriya it is enjoined to the public officers charged with the administration of the city of Tosali". Vestiges of larger city have been discovered not far from the site of this monument and there can be no doubt that the Tosali of the inscription was the capital in Asoka's time of the province of Odisha and continued to be so till at least the time of Ptolemy. The city was situated on the margin of a pool called Kosala Ganga, which was an object of great religious veneration throughout all the country".

The existence of a metropolis at Tosali before Kalinga invasion of Asoka is further attested by the discovery of a hoard of punch-marked coins of the pre-Mauryan period from the margin of the

main ridge of Dhauli Hill in 1972. Various other pre-Mauryan antiquities which have been lost to oblivion must have thrown further light in support of the township at Tosali. The Rock Edict XIII records that in the Kalinga war as many as one hundred thousand soldiers were killed in action and one hundred and fifty thousand soldiers were taken as captives, and many times that number perished due to suffering of the war. The magnitude of the war can be well imagined from the account. Several lakhs of well trained Kalingan soldiers garrisoned in the fort must have confronted the Magadhan army. It is therefore well-neigh a fact that Kalinga was then a very powerful county with a fortified and well-planned state capital. This capital is no other than the famous metropolis of Tosali.

Another thing of consideration in this regard is the routes connecting Tosali. It is recorded in the first Special Kalinga Edict that Asoka deputed Mahamatyas of Pataliputra to Tosali in every quinquennium. The Prince-Viceroys of Ujjaini used to send envoys every year to observe the functioning of administrative officials stationed in the capital of the vanquished country. In the similar manner the officers from Tosali were deputed to Pataliputra, Taxila and other places. It is quite evident that the city of Tosali was well connected by *Rajapathas* with Pataliputra, Ujjaini, Taxila and with other important places of the empire. These *Rajapathas* were in later periods used for military expeditions, and for trade and commerce.



*Just as a candle cannot burn without fire,*
*men cannot live without a spiritual life.*

**- Gautama Buddha**

CHAPTER-4

# Asoka's Kalinga War And Its Impact On Odisha

Asoka, son of Bindusara succeeded to the throne of Maurya empire in 273 B.C. At that point of time, the people of Kalinga were very prosperous. Kalinga, in fact, had monopolized the over-seas trade that flourished then for which the whole kingdom of Kalinga was economically very sound. The Mauryas were not equipped with naval communication systems and hence lagged behind in over-seas trade. Important trade routes from the valley of River Ganga to the Deccan and further south of India, passed through Kalinga which had many ports on the coast of Bay of Bengal as well as on big rivers through which trade ships passed. Asoka had a jealous eye on the prosperity of Kalinga and decided to invade the kingdom with a mighty force. He declared war with Kalinga which took place, according to historians, in 261 B.C. with a large army comprising 60,000 men, 9,000 elephants, 30,000 cavalry and 8,000 war chariots with additional contingents from Prasi, Uttarapatha, Avanti and Suvamagiri kingdoms. People of Kalinga offered a gallant defence against the aggression. Yet the forces of Kalinga had to face defeat in spite of relentlessly fighting the battle with the mighty army of Asoka resulting in an unprecedented carnage in the history of wars. The description of the Kalinga war as noticed from the Rock Edict XIII indicates that as many as 1,50,000 people were taken captive, 1,00.000 were slain and many times that number later succumbed to death due to injuries and pestilence in the aftermath of the War. This Rock Edict is the only literal record of history of the War presenting the horrid tale of the havoc, the

bloodshed and the colossal plight and miseries of people of Kalinga after the War.

The Kalinga War brought about intense feelings of remorse and penitence in the mind of Asoka and this transformation from a tyrant to a compassionate person made Asoka embrace Buddhism (Dhamma or Dharma). Historians describe this as a change from Chandasoka to Dharmasoka, which had a great significance on the appeal of Buddhism itself. This symbolized the consolidation of Buddhism in the fabled land of Kalinga. The common people were instinctively attracted towards Buddhism which they accepted as a religion and avowed themselves as Upasakas (disciples).

The aftermath of the Kalinga War, despite the physical devastation, saw intense spiritual regeneration. A brutalized people took refuge at the feet of Mahakarunika Buddha. Odisha sought a balm for its wounds and was blessed. Thus Buddhism which was confined to the middle Gangetic valley during pre-Asokan period suddenly took a vigorous dimension all over India, and in particular, Kalinga. Buddhism also transcended geographical boundaries, spreading from India to Burma, Greece, Indonesia, China, Japan, Ceylon and many other countries of the world. Scholars are of the opinion that behind this transformation of Buddhism from the status of an obscure creed to that of a world religion lays a historical force generated from the carnage and sufferings and sacrifice of the people of Kalinga.

Odisha was the crucible, in which the great tradition of Buddhism was forged. Led by the zeal of Dharmasoka, Odisha contributed actively to the spread of Buddhism. The Kalinga War is compared with the great wars fought by Xerxes, Alexander, Mahapadmananda and Chandragupta. The unique consequence of this Great War was creation of an era of spiritual embrace combined with love and compassion as against the policy of militarism killing human masses in large numbers. The world thus got a new message,

i.e., the message of peace, fraternity and non-violence. Asoka preached the policy of 'Dharmavijaya' (conquest by piety) and ordered shunning of violence.

Emperor Asoka installed a large number of Rock Edicts all over the then empire (its geographical boundaries differ from those of India now) laying down the rules and principles of administration, ethics, morales, principles of law and penalties for failure in discharge of functions among other messages. He employed officers for cultural and religious missions in the lands beyond the boundaries. Buddhist missionaries attempted to carry out the religious scheme of the Sangha (the federation of Buddhism) which had nineteen different schools. Important among them were the Theravada, Sarvastivada and Mahasanghika which played a dominant role in making India pre-eminently a land of Buddhism during the reign of Asoka. Prominent among the scholars were Moggaliputta Tissa, ,Upagupta and Mahadeva. They directed the missionaries to actively propagate the ideology of Buddhism within India, which then included Burma and Srilanka, Kalinga was the meeting place of the doctrines propagated by the missionaries of the three schools namely Theravada, Sarvastivada and Mahasanghika. Among the missions for spreading Buddhism abroad, the most famous mission was that of Mahinda, none other than the son of the Emperor Asoka to Srilanka (then Ceylon). Sanghamitra, wife of prince Agnibrahma and daughter of Asoka, was sailed by ship from Tamralipti to Ceylon. She ordained the Chief Queen of Tissa, the king of Ceylon to organize the order of nuns. Asoka sent a sapling of Bodhi tree to Ceylon with his daughter who was accompanied by eight Buddhist families of Kalinga, who settled in Ceylon and formed the nucleus for development of Theravada Buddhism there. Thus the Odishan Buddhists served as religious ambassadors from India to Ceylon.

The achievement of Emperor Asoka is more pronounced in his ideal of peace and zeal for promotion of the Law of Piety than

his military prowess. His conversion from a military imperialistic ruler to a staunch Buddhist as a result of Kalinga War, purified his life and introduced the spirit of Buddhism into his administration heralding a regime of peace and love among the humanity accelerating the progress of Buddhism as a religion and culture. Thus Asoka stands unique in the history of the world and is considered great for his policy of Dharmavijaya.

Buddhism, according to a few historians, was not unknown to the people of Kalinga before the Kalinga War. It had gradually penetrated into Kalinga in response to the open attitude and mindset of the people which influenced the social structure of the Kalinga kingdom, as a whole, before it was invaded by Asoka. It was during the reign of Asoka that systematic and thorough propaganda was carried on by the Buddhist monks of different schools for which Buddhism was able to make much headway in this territory. Tissa, the brother of Asoka, chose Kalinga as his place for stay and a monastery known as Bhojakagiri Vihara was built by Asoka for him. The location of Bhojakagiri is still shrouded in mystery needing intensive studies and research by scholars. Tissa and a group of his followers who settled in Kalinga, were a source of inspiration for the Buddhists of Theravada, Dhitika, Upagupta also visited Kalinga making whirlwind tours and made unremitting efforts in popularizing Buddhism in this part.

Emperor Asoka followed and practiced the policy of religious tolerance and did not take preachers of other religions to task for the sake of propagation of Buddhism. Thus, a climate of friendliness among different persons practicing different religions prevailed so that no domination of one religion over the other took place. The resurgence of Kalingan Buddhism, is regarded as a part of Buddhist movement in India resulting in phenomenal missionary activities of celebrated Acharyas (preachers). The tradition of 'Acharyas' (religious heads) of different grades which prevailed in India during

Asoka's regime had a full grip over the different Buddhist institutions and establishments in the country in general, and in Kalinga in particular, which is believed to have prevailed even four centuries after the Nirvana of Buddha.

Before concluding this chapter, a few lines from the book *Outline of History* by the illustrious historian H.G. Wells may be quoted thus:

"Amidst the tens of thousands of names of monarchs that crowd the columns of History, their majesties, and graciousness and serenities and royal highnesses and the like, the name of Asoka shines and shines almost alone, a star, from the Volga to Japan, his name is still honoured. More living men cherish his memory today than have ever heard the names of Constantine or Charle Magne."

It is known from the Hati Gumpha inscription that in between 367 to 324 B.C. Magadha was ruled by the kings of Nanda dynasty and Mahapadmananda of this dynasty conquered Kalinga. According to this inscription he took away an idol of Jaina Tirthankara from Kalinga which was recovered by Kharavela in 1st century B.C. (Odisha Itihasa, p.24).



*To enjoy good health, to bring true happiness to one's family, to bring peace to all, one must first discipline and control one's own mind. If a man can control his mind he can find the way to Enlightenment, and all wisdom and virtue will naturally come to him.*

**- Gautama Buddha**

CHAPTER-5

# Tosali As A Buddhist Centre

Tosali, the then capital of Kalinga, rose to be a famous Buddhist centre soon after Asoka's conquest of Kalinga and his conversion to Buddhism. The earliest monuments and sculptural art in Kalinga are Buddhism in nature and spirit belonging to Asokan period. The Asokan art in shape of stupa, chaitya, monolithic pillars and caves spread in the Dhauli-Bhubaneswar region and in the hill ranges from Delanga to Khurdha and Naraj. The Dhauli rock locally known as the Asvatthama hill on the south bank of the Daya river was illustrated with Special Rock Edicts in a space of 15 feet long and 10 feet high. The brilliance of Asokan polish is marked in the surface of the inscription. Another copy of the rock edict was engraved at Somapa, the secondary capital of Kalinga.

For residence of Buddhist monks a series of caves were excavated in the ridges of Dhauli hill. The caves were small and simple like the caves dug during Asokan regime at other places. Foundations of many building, stupas on the surface of the rock bearing the Asokan Edict are also found in Dhauli. There are many broken caves in the rocks adjoining the Asvatthama hill. The rock cut elephant at Dhauli, a remarkable piece of art is the earliest sculpture in stone. The large *lingam* enshrined in the Bhaskaresvar temple is also said to be an Asokan pillar. Hiuen-T'sang, the Chinese pilgrim, who visited Kalinga in about 638 A.D. had mentioned about an Asokan stupa near the south wall of the city (Tosali) of Kalinga. The site of this stupa has been traced somewhere between the Dhauli hill and the temple city of Bhubaneswar.

In the first century B.C. owing to the revival of Jainism under Kharavela, Tosali as a Buddhist centre receded to background. However, in the early centuries of Christian era Tosali regained its fame as a centre of both Mahayana and Hinayana Buddhism. One of the inscriptions (300 A.D.) of Nagarjunakonda of Andhra Pradesh refers to the settlement of the *Thera* School (Hinayana sect) of monks at different places of India including Tosali in Kalinga. It also records the preaching of Ceylonese monks in Tosali.

The *Gandavuhya* or *Avatamsakasutra*, a Mahayana Buddhist text in Sanskrit of the 3rd century A.D throws light on Tosali as a Mahayana Buddhist centre. The Gandavuhya refers to Tosali as a seat of yogic learning also. Both Hinayanism and Mahayanism flourished simultaneously at Tosali in the 3rd century A.D.

Buddhism at Tosali suffered an eclipse owing to the revival of Brahmanism in the 6th century A.D. under the patronage of the Manas (Mudgals) and the Vigrahas. Besides, the rise of Saivism at the Ekamra–kshetra under the patronage of the Sailodbhavas was also a factor responsible for the decline of Tosali as a Buddhist centre from the 7th century A.D. onwards. However, Buddhism held its sway at Tosali down to the 12th century A.D. An inscription in one of the caves of the Dhauli hill in front of the Asokan Edict belonging to the reign of the Bhauma King Santikaradeva (829 A.D.) records the construction of a Buddhist monastery by Bhima and his son Loyamaka of Viraja (Jajpur). Besides, the *Madalapanji*, the Jagannath temple chronicle of Puri alludes to the extermination of Buddhist sages dwelling in the caves of the Dhauli hill by the imperial Ganga King Rajaraja II (1170 – 1190 A.D). Thus it may be concluded that despite the revival of Brahmanism and the neo–Saivism Buddhism continued to be a living religion at Tosali amidst vicissitudes down to the end of the 12th century A.D.

Buddhism was thriving with great vigour and it was organised in Kalinga on sound basis since the time of Asoka. The Rock Edict

XIII indicates that the Kalinga war was a turning point in the life of Asoka and it was a direct outcome of the Kalinga war that he was drawn towards Buddhism. During his rule Buddhism made great headway in Kalinga and even influenced her social structure. Tissa, the brother of Asoka chose Kalinga to be the place of his retirement and the Emperor built for him the Bhojakagiri monastery (near Dhauli) which developed as a centre of activities for the Theravada school of Buddhism. Dharmaraksita the famous propagator of Buddhism, who was preceptor of Tissa, spent his last days in Kalinga in the Bhojakagiri monastery. Both Tissa and Dharmaraksita were a great source of inspiration for spread of Buddhism in Kalinga. A little later probably after Asoka, Dhitika Kumara, the disciple of the famous Acharya Upagupta, propagated the doctrine of *Sarvastivada* Buddhism in Kalinga. Kala (Krishna) the spiritual successor of Dhitika made Buddhism very popular in both Kalinga and the Deccan, and early in the 1st century B.C. came Posadha the successor of Kala who concentrated his missionary activities in Kalinga and made powerful effort to organise the *Sarvastivada* section of Buddhism in that territory. Acharya Mahadeva who preached in Mahisamandala and Andhra territory came to Kalinga for some time to invigorate the *Mahasanghika* school of Buddhism. Thus the three principal schools of Buddhism made their influence felt in Kalinga and out of these the *Sarvastivadins* are known to have made considerable impact on the religious and spiritual life of the people of Odisha by the first century B.C. It was the missionary effort of the Acharyas of these three schools – *Theravada, Mahasanghika* and *Sarvastivada* – that Buddhism was transformed from the stage of Hinayana to that of Mahayana. This transformation was caused in a gradual process during the period from Asoka to Kharavela and Mahayana Buddhism appears to have assumed the full-fledged form in the 1st century AD. The development of complete form of Mahayana become possible by composition of

a vastly developed work called *Prajnaparamita* where the concept of *Dharma Sunyata* the principal doctrine of Mahayana Buddhism was propounded and developed. The earliest *Astasahasrika Prajnaparamita*, where the doctrine of *Dharma Sunyata* or *Tathata* was propounded for the first time, is said to have been composed in ODIVISA, the ancient Kalinga territory. The *Astasahasrika* being still earlier work, the time of its composition may be assigned to the early part of the 1st century A.D.

Prakrita Inscription of Nagarjunakonda of Sri Vira Purisadata records that Tosali, Palur and Puspagiri of Odisha were the great centres of Mahasanghikas in the 3rd century A.D. and Upasika Bodhisri erected monument and a *mandapa* at Puspagiri. The Mahayanists established their cultural centre at Tosali, which became famous for teaching of Yoga philosophy. The famous treatise the *Gandavuhya* was composed here in the 3rd century A.D. It is further stated that Mahayani teacher Acharya Sarvagamin lived in a vihara in the city of Tosali of Amita Tosala. The recluse Sudhana was sent to Tosali to receive training in Yoga philosophy from Acharya Sarvagamin - "After a long journey of many days Sudhana entered the city of Tosali which being metropolis was divided into many small units by main roads, lanes and bye-lanes all meeting at one junction. After a long search Sudhana was able to reach the residence of the Acharya Sarvagamin before night fall, where he spent the night peacefully. At the break of the day Sudhana was charmed to see beautiful parks and gardens and medicinal herbs on the Surabha hill glittering in the bright rays of the rising sun". The *Gandavuhya* manuscript was sent to China in 796 A.D. by Subhakaradeva of the Bhauma dynasty through Tripitakacharya Prajna. The above records clearly indicate the flourishrg condition of the city of Tosali in 3rd/4th century A.D. With the rise of Tosali there developed Buddhist cultural centres near Delanga, Barunei hill and Aragada hill near Khurda and Naraja hill and Bhorasaila on the bank of Daya River

(established by Acharya Dingnaga which continued to be the resorts of the Buddhist scholars till the reign of Ganga King Madana Mahadeva. The caves in Barunei hill contain 14 short epigraphs, four of which are the inscriptions of the Gupta character. All these centres here were connected with Tosali by high ways and the Daya and the Bharagavi Rivers.

During the Mauryan supremacy, the city of Tosali comprising the present sites of Sisupalgarh, Dhauli and the temple town of Bhubaneswar, no doubt, became a great centre of Buddhism. In the vicinity of Sisupalagarh and Bhubaneswar remnants of post-Asokan *Stupa* architecture and other sculptural art have been found. Asokan and post Asokan archaeological remains in the temple town of Bhubaneswar as well as certain traditions associated with them would make us believe that the ancient city of Tosali comprised these areas stretching upto Khandagiri- Udayagiri hills. The temple town of EKAMRA which was the ancient name of Bhubaneswar though did not grow into an important Saivite centre during Asokan times, the Buddhist archaeological remains of the early period still to be found in this area would tend to suggest that it probably formed the suburb of the city of Tosali and became far famed as a Saivite centre of pilgrimage after the decline of Buddhism in this area.

In the pre-Christian period and in the subsequent ages upto about the end of the 5$^{th}$ century A.D., Buddhism was in a flourishing state in Tosali. The Vajrayana form of Mahayanic Buddhism was flourishing when Hiuen-Tsang visited the country during about 7$^{th}$ century A.D. The revival of Hinduism had already taken place with the advent of the later Guptas of Northern India who ruled parts of Odisha through their viceroys and the movement was complete during the 6$^{th}$ and 7$^{th}$ centuries A.D. Hinduism gradually displaced Buddhism which could never regain the dominance it enjoyed under the Mauryan rule. In the first quarter of the 7$^{th}$ century A.D., the greatest monarch in the eastern India was Sasanka, the king of Gouda who

extended his suzerainty as far as Kongoda about the borders of the districts Puri and Ganjam in Odisha. Hiuen-Tsang's accounts represent him as an enemy of Buddhism who destroyed a number of famous Buddhist monuments. Probably he played a great part in the revival of Hinduism and stamping out Buddhism in the Tosali region, then under his control. The archaeological remains in and around the ancient city of Tosali furnish with the evidence that early Buddhism as the state religion was in a state of decline from 6th century onwards, but the city of Tosali and its suburbs continued to flourish with the Brahmanic religious activities. The extant Hindu monuments, especially the earliest Saivite temples have been tentatively assigned to about 6th century A.D.

The revival of Brahmanism in the 6th century A.D. under the patronage of powerful kings – Sambhuyasa, Sivaraja, Lokavigraha, Madhavaraja and others was mainly responsible for decline of Buddistic influence of Tosali. As a mark of the revival of Brahmanism a series of Saivite temples– Laksmanesvar, Satrughnesvar, Bharatesvar, Svarnajalesvar, Markandesvar, Parasuramesvar etc. were erected at Ekamra Kshetra under the patrongage of the Sailodbhavas superimposing the Buddist culture of Tosali. Hieun-Tsang who visited Odisha in 643 A.D. did not make a reference to Tosali though he furnished an account of Puspagiri and other places of Buddhist importance. Although Buddhism lost its significance at Tosali, Brahmanical religion rose to eminence further heightening the cultural glory of the Tosali land.



*Do not dwell in the past, do not dream of the future, concentrated the mind on the present movement.*

**- Gautama Buddha**

CHAPTER-6

# Buddhism In Kalinga Under Asoka

Asoka is rightly regarded as the first monarch to take up the cause of Buddhism as a state religion. Through his noble deeds, ardent efforts, missionary zeal and ambition of *dhamma vijaya* Buddhism occupied a paramount position in India and abroad. Asoka during first few years of his reign followed like his predecessors the policy of conquest and aggrandizement. At the end of his eighth regnal year the war against independent Kalinga kingdom was one of the greatest landmarks in the history of Buddhism, nay in the history of India as the war was responsible in conversion of *Chandasoka* to *Dhammasoka*. The Kalinga war ushered in an era of spiritual imperialism flavoured by love in place of the era of military conquests. It was evidently in Asokan period that Buddhism emerged as a distinct religion with great potentialities for expansion. As a consequence of the war the prosperous Kalinga came under the Mauryan empire and Tosali, the headquarters of the region (identified with Sisupalagarh and its environs at Bhubaneswar) emerged as an important centre of Buddhism.

Asoka realized the importance of this religion based on moral virtues and tolerance for all religions and sects. He caused codification of all Buddhist texts and engraved the teachings of the Lord in the places of Buddhist interest. As an ardent follower of Buddhism he banned the slaughter of animals and animal sacrifices on ceremonial occasions. Religious officers were appointed in different provinces. Rock edicts and stone pillars were engraved and set in conspicuous places. In course of time these places sprang up as centres of Buddhist pilgrimage. The existing monastic establishments were

properly patronized and new ones sprang up to accommodate more ascetics. While scrutinizing the activities of monasteries Asoka came across many corrupt practices performed by the ascetics. Hence in order to determine the true nature of *Dhamma* and banish the infidel ascetics and uproot corruption from the monasteries Asoka convened the third Buddhist Council at Pataliputa. In accordance with the decision of the Council systematic missionary activities were taken up for the spread of Buddhism inside and outside of India.

It is also learnt from the 13th Rock Edict of Asoka that he took all possible steps to spread the religion in far off countries like Syria, Egypt, Greece and all parts of India and for the happiness of all beings he had established hospitals, dug wells and tanks and planted trees and medicinal herbs. Asoka thus laid the solid foundation of Buddhism on the edifice of which further expansion took place in later days.

The earliest monuments and sculptural art in Kalinga are Buddhistic in nature and spirit belonging to the Asokan period. The Asokan art in shape of stupa, chaitya, monolithic pillars and caves are spread in the Dhauli-Tosali region and in the hill ranges from Delang to Khurdha and Naraj. The Dhauli rock locally known as the Asvatthama hill on the south bank of Daya River was illustrated with a special rock edict in a space of 15 feet long and 10 feet high. The brilliance of Asokan polish is marked in the surface of the inscription. Another copy of the rock edict was engraved at Somapa. The ruins of a fort representing the secondary capital of Kalinga of Asoka are found at a distance of few kms from the site.

For residence of the Buddhist monks a series of caves were excavated in the ridges of Dhauli hill. The caves were small and simple like the caves dug during the Asokan regime at Nagarjuna and Gorathagiri near Magadha. Foundations of many buildings and stupas have also been found on the surface of the rock bearing the Asokan Edicts on the Dhauli hillock.

After the conquest of Kalinga by Asoka, the Maurya system of administration based on enlightened bureaucracy was systematically organized in Kalinga. When peace returned under the authoritative government, Kalinga witnessed the activities of the Buddhist missionaries who attempted to carry out the religious scheme of the Sangha. The Buddhist Sangha by that time was already divided into not less than nineteen different schools. Of these, the principal ones were the Theravada, Sarvastivada and Mahasanghika and these three played important role in making India pre-eminently the land of Buddhism during the rule of Asoka. Moggaliputta Tissa the *Acharya* of the Theravadins, Upagupta that of the Sarvastivadins and Mahadeva the leader of the Mahasanghikas directed the missionaries to actively propagate their respective ideology throughout India and it was mostly due to the unremitting efforts of these people that Buddhism became popular from Kasmira and Gandhara in the north-west to Kamarupa and Suvarnabhumi (Burma) in the east and to the island of Tambapamni (Ceylon) in the south.

Kalinga was the meeting place of the doctrines propagated by the protagonists of the above three schools. Acharya Dharmarakkhita who propagated Theravada in Vanavasi, Aparanta, Maharattha and Yonaloka, came to Kalinga to spend his last days in preaching the doctrine of the Theras. Asoka's brother Tissa who selected Kalinga to be his place of retirement and the emperor built there for him a great monastery known as Bhojakagiri Vihar. Tissa was originally a disciple of Dharmarakkhita, but later on he supported the Mahasanghika schools, more particularly the Ekavoharika sect of the Mahasanghikas. Acharya Mahadeva, the propounder of the five Mahasanghika doctrines is also known to have visited Kalinga. Dhitika Kumara, the spiritual successor of both Upagupta and Majjhantika vigorously propagated the Sarvastivada doctrine in Kashmira, Tukhara, Kamarupa and Malava, and in the course of his whirl-wind missionary tours he came to Kalinga to popularise

this school of Buddhism. Dhitika's successor Kala (Krsna) carried on the missionary activities in the Deccan and his disciple Posadha, who flourished during the rule of Vigatasoka made great effort to consolidate the hold of Sarvastivada in Kalinga. Thus, in the post-Asokan period the Sarvastivada faith had upper-hand in Kalinga and the Mahasanghikas remained confined to South Kalinga where they lingered on owing to the Andhaka group of Buddhists at Srisaila.

Emperor Asoka himself was not a sectarian follower and he looked upon Buddhism as *Saddhamma* and the Buddhist brotherhood as a single Sangha. It was to discourage schism in the Sangha that he summoned the 3rd Buddhist Council at Pataliputra 236 years after the *mahaparinirvana* of the Buddha and 18 years after his own coronation. After the Council, missionaries were sent to different parts of the sub-continent and to the neighbouring countries. The most famous mission was that of Mahinda, the son of Asoka to the island of Ceylon.

Asoka proved a great success in Kalinga. The fighting forces and the people of Kalinga, who were intensely conscious of their political integrity and fought tooth and nail in defence of their land, were pacified in no time and the newly conquered land was successfully consolidated. It was by a careful admixture of human sympathy inspired by the ethics of Buddhism and administrative coercion. His conversion to Buddhism as a result of the Kalinga war not only purified and beautified his life, but also introduced the spirit of Buddhism into his administration. His policy of *Dhamma* and *Dhammavijaya*, although generated from the carnage of a great war, heralded a regime of peace and brotherhood of humanity and accelerated the progress of religion and culture. No doubt, the idea of *Dhammavijaya* came out of his sincere reflection over the catastrophe and tragedy of the Kalinga war, but this war itself is a striking example of his *Asuravijaya*. Asoka, however, speaks of this victory as *Sarasakavijaya*, which although signifies conquest

by arms, presents a milder connotation than what is revealed by the term *Asuravijaya*.

It appears that Asoka advocated in his proclamations in Kalinga the principles of *Rajadharma*, rather than those of the Buddhist *Upasaka dharma*, because he was more eager for maintenance of political peace in that territory. The Rock Edicts XI and XII wherein he declares his principles of inculcation of *Dhamma* and those of religious toleration respectively, were not considered essential to be engraved either at Dhauli or at Jaugada, whereas the Special Rock Edicts I and II advocating the principles of *Dandaniti* and measures of administrative reforms found prominent place in these two places. The Rock Edict XIII was not allowed to be engraved anywhere in Kalinga, obviously with the view that the account of the inhuman war should not be presented to her people to remind them of their suffering and loss.

Asoka was, no doubt, eager for religious toleration both in Kalinga, as well as, in other parts of his empire. His Rock Edict XII clearly reveals his tolerant attitude towards all religions. In Magadha, he dedicated cave dwellings in the Barabar Hills to the honour of Ajivaka monks, and in Rock Edict VIII he glorifies *Dharmayatra* that leads to bestowing gifts to *Brahmanas*, *Sramanas* and *Theras*. In Kalinga, he expresses his deep sorrow for the disaster that befell the Brahmanas, the Sramanas and other religious denominations in course of the Kalinga war. But he failed to fulfill the real religious need of the people of Kalinga. It remains inexplicable as to why he could not restore Kalinga Jina which had been taken away by Mahapadmananda to Magadha. Kalinga had to wait till the time of Kharavela, who subdued Magadha in the 1st century BC, and brought back the Kalinga Jina.



## Chapter-7

# Maurya Art In Kalinga

Side by side with the religious activities of Buddhists, there developed in Kalinga a new school of Buddhist art patronized by the Maurya court. The pre-Asokan art in India was usually being expressed through perishable medium and the artist was mostly handling a tradition in wood. The excavation at Sisupalagarh (Tosali) brought to light wooden remains at Mauryan level, indicating that like other parts of India the wood tradition was dominating the art activities in pre-Asokan Kalinga. The sudden out-burst of a stone technique and the large scale production of plastic art in stone during Asoka, has led the art historians to believe that the Asokan art was mostly the product of the Persian craftsmen of the Achaemenid tradition. It is undoubtedly correct so far as the Achaemenian forms and motifs, as well as, Hellenistic motifs and designs are traceable in the Maurya court art. But in Kalinga particularly such Perso-Hellenic influence is conspicuous by its absence and that the Maurya emperor only invigorated the indigenous school of art in that newly conquered territory.

The most important specimen of the Asokan art in Kalinga is the elephant figure in the Dhauli hill which contains a set of Rock Edicts. The figure which is 4 feet in height indicates an indigenous spirit of art and lacks in lustrous polish which usually marks the Asokan sculptures and monuments. The figure reveals a superior artistic conception compared to other Asokan elephants at Kalsi (near Dehradun). One more monolithic Elephant-cut out of natural rock is found standing in the foot hill of Kayama hill in Dharmasala in the Jajpur District. The elephant symbolizes Buddha. It is one

such sculpture that spreads the message of love and peace and commitment for non-violence.

The presence of an Asoka pillar in modern Bhubaneswar has long since become a matter of delightful speculation. As early as 1880 R.L. Mitra declared that the unusually large *lingam* enshrined in the Bhaskaresvara temple might have been the remnant of an Asokan pillar. This has been later on confirmed by more archeologists.

In 1951 K.C. Panigrahi associated the *lingam* with the bell capital then lying inside an old tank named Asoka-jhara, as well as, with a colossal lion figure traced by him close to the Bhaskaresvara temple. Thus, with the column, bell capital and the crowning animal figure, the full-fledged Asokan *lat* was brought into picture and to make it more conclusive he declared to have found on the *lingam* cognizable traces of Asokan Brahmi letters. The *lingam* in question is 9 feet in height and 12 feet 5 inches in circumference at the base. It bears heavy chisel-marks all over the body and, therefore, it is futile to search for the traces of Mauryan polish or of Asokan Brahmi letters over the *lingam*. The bell capital is 4 feet 5 inches in height and 19 feet in circumference at its widest part.

The post Asokan period is remarkable for architectural activity in India and a number of *stupas* and *chaityas* were constructed during that time at places like Bharhut, Sanchi, Bodh-gaya, Amaravati, Jaggayyapeta etc. There is strong evidence of a *stupa* being erected during this period in the Tosali area although like *stupas* of Amaravati and Jaggayyapeta it has now vanished leaving behind a few traces of it. The remains of the *stupa* consist only of four pieces of railing posts, three of which are preserved in the Asutosh Museum, Calcutta and the fourth one in Odisha Museum, Bhubaneswar.

Other remains of the period are the four *yaksa* images at present kept in the Odisha Museum, two of which were found at

village Dumuduma near Khandagiri and the other two at the village Badagada near Sisupalagarh. The Dumuduma *yaksas* are 5 feet 7 inches in height and the Badagada ones measure about 4 feet. Two other *yaksas* of Dumuduma type are found near Badagada and another of same type at Panchagaon to the west of Bhubaneswar.

There is a great variety of pottery associated with the Mauryan time and many of the wares indicate a highly developed technique. The most important pottery of this period is known as the Northern Black Polished (NBP) ware. The Kausambi region is generally considered the original place of manufacture of this ware and it spread over different parts of India. During excavation at Sisupalagarh fragments of this pottery were traced at Mauryan level (ascribed to 300-200 B.C.) while a greater amount of such ware was found at a later level dated 200 BC-100 A.D. The excavation brought to light a new type of pottery popular during the Maurya period in Kalinga. In course of excavation at Jaugada in 1957 a variety of Ahichhatra pottery of the Maurya period was found indicating an advanced technique. Thus, the evidence of well fired pottery representing a developed industry undoubtedly points out a high level of civilization in Kalinga during Maurya period.

Punch marked silver coins belonging to the Maurya and post Maurya period have been discovered in large numbers at various locations of Odisha and at Jagamara and Jharapada, the suburbs of Bhubaneswar. These coins are punched both the sides with different religious symbols and animal figures and also figures of weapons etc. The copper punch marked coins are rarely found, and only a few such coins have been reported in Odisha. The Sisupalagarh excavations have brought to light atleast five copper coins of punch marked variety belonging to both Maurya and post Maurya period. The find of silver coins in the suburbs of Bhubaneswar is very significant and these coins are believed to have been minted at Tosali.



## CHAPTER-8

# Sisupalagarh

The history of Bhubaneswar and its environs goes back much earlier than the seventh century, which first witnessed the feverish zeal of temple building. It is one of the few places in India which have the rare distinction of having archeological remains almost from the dawn of the historical period. At Dhauli, 8 kms. to the south of Bhubaneswar, we come across one of the earliest inscribed records of India– a set of the Edicts of the great Mauryan emperor Asoka of Magadha. This is earliest epigraphic record written with the earliest Brahmi scripts in the Pali language, a form of Prakrit is also the main source of the earliest recorded history of Odisha revealing the Mauryan supremacy during the 3rd century B.C. Incised on a rock with the sculptured forepart of an elephant at the top, it contains eleven out of the well known set of Fourteen Rock Edicts found on the confines of his empire. One of the two Separate Rock Edicts of Asoka engraved on a boulder at Dhauli has revealed for the first time the historical geography of the region which was known as Tosali (or Tosala), a separate province since the time of the Mauryan rule, with its chief locality bearing the same name as Tosali and that Tosali was a viceregal seat during his time and it was situated in the neighborhood of Dhauligiri. The hillock itself with its lowlying mounds in the immediate neighborhood does not however, reveal extensive ruins which can possibly be identified with the remains of such a city. Extensive ruins representing an ancient city are, however, to be found at a place known as Sisupalagarh about a mile to east of Bhubaneswar and about 3 miles from Dhauli hill. The site was excavated by the Department of Archeology, Government of India

in collaboration with the State Government of Odisha, in the years 1947-48 and 1948-49. Certain facts so far known, raise a strong presumption in favour of identification with that ancient city.

The ruins of Sisupalagarh represent a well planned and well fortified, square in shape, each side measuring three-quarters of a mile and each having two elaborately constructed gates and small exits. The rampart walls even in their ruined conditions present an imposing site and enclose an extensive area. A natural stream known on Gandhavati in the local sacred literature and now as Gangua, served as its natural moat on the western and northern sides. The excavations at Sisupalagarh have also unearthed some relics, which take the origin of the city back to the fourth or third century B.C. The fact that it existed during the reign of Asoka goes a long way in favour of its identification with Tosali of the Dhauli inscriptions. Asoka's inscriptions at Dhauli and at Jaugada in the Ganjam district, make it clear that his newly conquered territory of Kalinga was divided into two parts, northern and southern, with headquarters respectively at Tosali and at Somapa, and the special edicts contained in them were meant for the officers of these towns who, according to the command of the emperor in the first of these edicts, were frequently to listen them. The natural presumption hence is that these two towns were situated in the neighborhood of the inscriptions themselves, so that the officers concerned might always bear in mind the imperial rescript. Sisupalagarh being only about two miles from Dhauli in straight line, its identification with Tosali is thus more than a probability .While the second of the two Special Kalinga Edicts at Jaugada is addressed only to the *Mahamatras* of Somapa, the same at Dhauli is addressed both to the *Mahamatras* and the royal prince (Governor or Viceroy) of Tosali. Apparently Tosali was the more important of the two and represented the provincial headquarters of Kalilnga governed by a royal prince. The imposing arrangement of the site of Sisupalagarh and its fortification leave no doubt its having

once been an important establishment, not quite unfit as a viceregal headquarters and its nearness to the site of the imperial edicts lends an additional support to its identification with the city of TOSALI of the Asokan days.

***Extracts from the ASI Report, 1948 (published in "Ancient India", No. 5, January 1949)***

**The Site and its Environments :** The ruins of Sisupalagarh (literally Sisupal Fort) are located about 1.5 miles to the east – south-east of the town of Bhubaneswar. The fort forms a rough square on plan. Oriented approximately along the cardinal directions, each of its sides measures about three quarters of a mile long, thus enclosing an area a little over half-a-square mile. The contours clearly suggest the existence of corner- towers and eight large gateways, two on each side, besides about the same number of smaller openings distributed all over the perimeter. Such a disposition clearly suggest a regular planning not only of the fortifications but presumably also of the streets inside which are likely to have run east-west and north-south, connecting the opposite gateways in a grid-pattern.

Traces of ancient habitation in the form of pottery and other objects are obtainable in a fairly wider area even outside the fort. Thus, the fort, while being too large for a mere citadel enclosing only the royal palaces and attached residences, did not accommodate the entire population, a considerable section of which dwelt outside its confines.

The fort is circumscribed by the waters of a streamlet called Gangua or Gandhavati. The main current, which flows past the western side of the fort has its source in the hilly tracts to the west of Manchesvar, some 6 miles north of Sisupalagarh, and joins Daya river 7 miles further south. It seems reasonable that the builders of the fort, taking advantage of the proximity of the stream, trained its waters around the northern, eastern and southern sides of the fort, thus producing a moat with a perennial supply of water. To the south-

south- east of the fort, at a distance of about 3 miles, lie the Dhauli Hills, where on a low granite boulder are inscribed the edicts of Emperor Asoka. At Dhauli, the edicts were addressed to the *Mahamatras* of Tosali who were asked to read them out to the public on certain specified occasions. Seemingly therefore an ancient township hereabouts bore the name Tosali.

Again, about 6 miles to the north-west of Sisupalagarh are the Khandagiri and the Udayagiri Hills which contain several large and small caves. One of them called the Hathigumpha or Elephant's cave, contains the famous inscriptions of King Kharavela narrating the principal events of his life year by year. Another cave, called the Vaikunthapura cave bears an inscription which shows that these caves and also the habitation–area somewhere in the neighborhood pulsated with life during the couple of centuries before Christ.

Amidst these environments of the pre-Christian era lies the Sisupal Fort; but not much was known about the antiquity until it was revealed by the excavations. The site, however, was known for its potentialities and the excavations have confirmed them.

The present name of the fort has evidently been derived from the name of a small village Sisupal, located in the eastern sector of the fort itself. The possibility of Sisupalagarh being identical with either Tosali of the Asokan edicts or Kalinganagara of Kharavela's inscription or both may, however, be considered. But it must be stated at once that no inscription or other authentic evidence has so for been obtained to settle the proposition either way. Thus, only circumstantial evidence may be used, which, however, cannot be conclusive itself.

At Dhuali, opposite the granite boulder bearing the Asokan edicts, there is an open stretch of land where one can find traces of ancient habitation in the form of early pottery and other antiquities. Similar remains are also obtainable along the southern periphery of the hill. A systematic excavation of these areas might

reveal evidence regarding the identity of the Maurayan or pre–Mauran town of Tosali.

**To turn to the possibility of Sisupalagarh representing the site of Kalinganagara :** The Hatigumpha inscription does not say anything about the distance and direction of the city of Kalinga from the Khandagiri – Udaygiri hills and therefore the city could be anywhere, far or near, irrespective of the location of the inscription. If the city was somewhere in the neighbourhood, the claim of Sisupalagarh has to be taken into consideration. According to the inscription, Kalinganagara was provided with fortifications and King Kaharvela repaired the gateway and fortification-wall which had been damaged by a storm. Now, no fortified town of comparable date except Sisupalagarh is known to exist near about the Khandgiri – Udayagiri hills; secondly, the excavation did reveal a collapse and subsequent repair of the southern gateway-flank of the fortification.

On these pieces of circumstantial evidence, a presumption is raised in favour of Sisupalagarh being identical with Kalinganagara.

**A Summary of the Results of the Excavation :** The excavations revealed that the site was occupied from the beginning of the 3$^{rd}$ century B.C. to the middle of the 4$^{th}$ century A.D. Throughout this occupation there was an integral culture, although, no doubt, there were gradual changes in some of the industries. The bright-red polished ware, characteristic of the earlier levels, began degenerating in fabric and technique about the second century A.D. and gradually over to ill-fired, ochre-washed ware at the end of same century. By the beginning of the 3$^{rd}$ century A.D. some old pottery - types fell into disuse and were replaced by new ones.

The defences were erected at the beginning of the 2$^{nd}$ century B.C. In Phase-I, they consisted of a clay–rampart, some 25 feet high and over 110 feet wide at the base; in Phase-II, a 4-6 feet thick covering of laterite gravel was added on to the top of the clay-rampart; while in Phase-III and IV the clay-filling was retained by

baked brick revetments on either side. The defences remained in use till about the abandonment of the site, although towards the latter part they had structurally degenerated.

The Gateway, constructed of large well dressed laterite blocks had a passage about 25 feet wide between the flank-walls and was provided with two gates, one near the entrance and the other about 100 feet further back. Immediately behind the former gate was perhaps a guard-room, while adjacent to the latter gate was an ancillary passage meant presumably for controlled admission at late hours.

**The Periods :** On the basis of the pottery, which is usually the most distinctive industry of a culture, the Sisupalagarh culture can be sub-divided into the following Periods, from the bottom upwards:

I. **The Early Period** represents the formative stage of the Sisupalagarh culture, which through a process of evolution, matured in the following Period, II A. It is, however, important to note that there were no defences at Sisupalagarh during this Period.

II A. **The Early Middle Period** presents the Sisupalagarh culture in its full bloom. The most significant event was the construction of defences at the beginning of this Period.

II B. **The Late Middle Period** shows the Sisupalagarh culture in a stage of decline and transition.

III. **The Late Period** indicates merely a transition in the fabric and general appearance of the pottery and not a change of culture and the signs of this transition were already manifest in the preceding Period.

**Chronology :** Several dated or datable objects were recovered and since they occurred at different levels from the bottom upwards, every one of them served as a cross check for the other. The following type-finds provide the main evidence:

I. The rouletted ware

II. The black-and-red ware
III. A coin of Huviska
IV. A gold coin imitating the Kushan type
V. Puri - Kushan coins.

The earliest examples of the rouletted ware from Sisupalagarh are ascribable to the first century A.D. Another important piece of evidence is provided by the occurance on this site of the black-and-red ware of 'megalithic' fabric. It is reasonable to assume that the 'megalithic' ware began reaching the site at the end of the third or early in the second century B.C. Thus the initial date of the site goes back to about 300 B.C. with a margin, if any on the earlier side. Now to the upper limit of the site. A copper coin of Huviska lay in the layer 3B, can be dated to the last quarter of the second century A.D. The other, a gold coin bearing a standing Kushan figure on the obverse and a 'Roman' bust on the reverse is ascribable to the second-third quarters of the 3rd century A.D. The upper most limit of the site determined by the presence of the so called 'Puri Kushan 'coins (of copper) can be ascribed to a date of about the middle of fourth century A.D. In summary, Sisupalagarh was occupied between 300 B.C. and 350 A.D. The various periods may be dated as follows:

| | | |
|---|---|---|
| I (Early Period) | | 300 – 200 B.C. |
| IIA (Early Middle Period) | | 200 B.C. – 100 A.D. |
| IIB (Late Middle Period) | | 100 – 200 A.D. |
| III (Late Period) | : | 200 – 350 A.D. |

**The Defences :** The excavations revealed that the defences did not come into being with the first occupation of the site. The defences fell into four main Phases, although, no doubt, there must have been occasional local repairs at several points of the perimeter. In the earliest Phase **(Phase-I)**, the defences consisted of a massive clay-rampart over 25 feet high at this point (as it survived now) and 110 feet wide at the base. As to the date of the clay-rampart, there

is significant piece of evidence. The defences at Sisupalagarh came into being somewhere in the first quarter of the 2nd century B.C. The **Phase-II** does not seem to have been a long-lived one. The **Phase-III** witnessed a change in the makeup of defences. The Phase seems to have come to an end about the middle of the first century A.D. The **Phase-IV** does not seem to have immediately followed Phase-III. The glory of the defences had gone, but their shadow lingered on.

The cutting yielded some valuable information regarding the date of the site in general. The regular occupation of the site ceased somewhere about the middle of the 4th century A.D., while the defences seem to have ceased functioning even earlier.

**Monolithic Pillars :** Towards the centre of the fort can be seen a group of sixteen monolithic pillars of laterite, some of which are still standing intact, while of the others no more than the stumps remain. The average height of the pillars above the ground is 14-15 feet. On some of the pillars can be seen medallions of the type common of Bharhut and Sanchi and also few examples in the Khandagiri – Udayagiri caves.

**The Pottery :** The pottery from Sisupalagarh is essentially plain. Painted ware are entirely absent, and decorations, but for some simple incised and applied patterns, are not common. The black- and-red ware with bright polished surface is characteristic mainly of , Period II A and II B. noteworthy ceramic evidence from Sisupalagarh and one which helps in fixing the chronology of the site is the occurrence of the 'rouletted ware' in well-stratified deposits.

**Other finds :** Other finds from the Sisupalagarh excavation include over one hundred and eighty beads – variously of carnelian, onyx , agate, chalcedony, amethyst, glass, terracotta and copper; eight terracotta seals and sealings ; two coin-moulds ; sixteen bone stili ; nine moulded clay bullae and personal ornaments comprising

twelve terracotta pendants, one hundred and forty eight terracotta ear-ornaments (besides one of lead), nine finger rings and twenty eight bangles of terracotta, copper, ivory, bone and glass. The occurrence of glass bangles, of which nine fragments were recovered, was confined to Periods II B and III. Their introduction to the site, therefore, presumably took place towards the end of the 2nd century A.D.

Over half a dozen antimony-rods, a miniature blow-pipe, and a pin, all of copper, were also recovered, besides iron implements of both peace and war-notably knife-blades, sickles, nails, spikes, ferrules, caltrops, daggers, spear–and arrow-heads etc. An interesting find from the Habitation Area was that of an ivory spacing bead with elaborate carving showing on one side a lotus flanked by a couple of swans, and on the other three lotuses.

**Coins and Coin-moulds :** Altogether thirty one coins have come from the excavation, of which one each is of gold and silver, fourteen of lead and fifteen of copper. The gold coin is a unique discovery showing the Kushan design of standing king and a Brahmi legend in characters of the 3rd century A.D. The silver coin, of the square bunch–marked varity, was found in an early level of Period II B (100 AD). The copper coins fall into two distinct groups. The first group comprises nine rectangular un inscribed coins, of which three from Period IIA attributable to 50 – 100 A.D. The same number of coins were found in early level or period II B, datable to 100 – 125 A.D., while the remaining three were obtained from later deposits. The second group of copper coins, consisting of six thick round pieces, came from later levels and included two Kushan and four Puri-Kushan coins, the later being found for the first time in a stratified excavation.

**Coin-moulds :** The material comprises only two moulds both of punch-marked coins, made of grey ware pottery. These moulds were found in layers belonging to the late level of Period III,

attributable to 300 A.D. The main interest of these moulds lies in the fact that they were designed to produce in a single operation imitations of coins of a kind which were normally struck with a series of punches. Further, these finds also confirm that punch-marked coins continued in circulation till as late as 300 A.D.

From the data provided by the Sisupalagarh excavations it may be reasonable to conclude that in the earliest part of its life, the city had intimate contacts with a northern culture, while in the subsequent period its culture has more affinites with the south. The excavation at Dhauli of which no report is available also confirm this conclusion.

Sisupalagarh, Tosali of Asoka and Kalinganagar of Kharvela, built in accordance with the principles of Kautilya witnessed for more than six centuries the rise and fall of two illustrious dynastic rules, efflorescence and decadence of Buddhism and Jainism and the rise of Saivism.

The desperate attempt of B.M. Barua (of the Sisupalagarh excavation team) to search for the capital of Kalinga under Kharavela was to a great extent fulfilled by archeological excavations of Sisupalagarh. T.N Ramachandran is of opinion that Sisupalagarh may be identified either with Tosali the capital of Kalinga under Asoka or with Kalinganagar the capital of Kharvela. He summarises the arguments in favour of both in the following words:

**For identification with Tosali**

1. The fort is well planned, fortified, square in shape, with two elaborate gateways for each side and several exits.
2. The Western gateway which has been so completely exposed shows basements of what should have been two lofty watch towers on both sides, an ancillary passage, a guard room etc. and hence "not only one of the grandest monuments unearthed by excavation, but also the only one of its kind ever found anywhere in india".

3. The ruins of the rampart walls which await excavation are now in the shape of high mounds enclosing an extensive area.
4. The stream Gangua served as the moat of the fort.
5. In fact, there is every indication that it was being used as a royal residence or Governor's lodge.
6. The Sisupalgarh excavations have unearthed some relics taking back the origin of the city to the $4^{th}$ or $3^{rd}$ century B.C.
7. The existence of the fort when Asoka inscribed his edicts at Dhauli is enough evidence to warrant the identification of Sisupalgarh with Asoka's Tosali.
8. Asoka's edicts at Dhauli (Puri district) and Jaugada (Ganjam district), show that Kalinga, which Asoka conquered, had two Divisions - a Northern with headquarters at Tosali and a Southern with headquarters at Samapa. The special edicts that they contained were addressed to the officers of these two towns, who were enjoined to frequently listen to them. This meant that the two towns where the officers lived should have been in the neighbourhood of the inscriptions, and Dhauli is only 3 miles South of Sisupalgarh.
9. The two special edicts of Jaugada are addressed only to the *Mahamatras* of Samapa. But the Dhauli special edicts are addressed not only to the *Mahamatras* but also to the royal prince (Governor) of Tosali. This relative importance and preference to Tosali implies that the capital of Kalinga during Asoka's time was located at Tosali and that the Sisupalgarh ruins are in all probability Tosali's ruins."

**Kalinganagara**

1. The importance of the Hathigumpha inscription as a contemporary record of the happenings and events

associated with Kalinganagara, the capital of the Kalinga king Kharavela of the Chedivamsa.

2. The Hathigumpha record is silent about the location of Kalinganagara, either its distance or direction from Khandagiri hill. Therefore, the city could be anywhere far or near irrespective of the location of the inscription. If it was somewhere in the neighbourhood the claim of Sisupalgarh merits consideration, as the distance is only 5-6 miles.
3. The city was provided with fortifications and Kharavela repaired in the first year of his reign his capital city,its gates,r amparts and fortification wall which had been damaged by a storm. Indeed, the recent excavation revealed collapse and subsequent repair of the Southern gateway flank of the fortification. Also there is no fortification of contemporaneous or comparable date except Sisupalgarh near about Khandagiri.
4. Kharavela's repairing in this 4th regnal year some sacred buildings called "the abode of the Vidyadharas" and building in his 9th regnal year a palace called Mahavijaya or the "palace of victory" and in the 12th regnal year building towers at home, are all events that perhaps happened in the fortress or city at Sisupalgarh.
5. The extension of an old canal (*Tanasuliyavata*) into his capital is a significant event. The Gangua stream goes round the fort like a moat and in all probability was the canal of Kharavela's inscription.

In addition to installing the image of the Kalinga Jina in his capital he took to religious acts – study of higher Jaina philosophy and realized *Jiva-deha-Samghata* or the distinction between soul and matter. He built shelters for his queen on the Kumari hill. In the Rani Nur cave and the Manchapuri cave portrait figures of the

Kalinga kings in one case (Manchapuri) of Kharavela's successor Kudepasiri, and in another case (Rani Nur) of Kharavela himself occur. These shelters which were occupied by great ascetics were built near the capital to give the pious king and the successors the benefit of repairing to the shelters perhaps every day as a matter of routine for the benefit of religious discourses with pious ascetics and *Munis* and also to meet their kith and kins who had renounced the world and had taken to the life of *Sramanas* (compare Ramana Maharishi on the Tiruvannamalai hill). In all probability, Kharavela, his successor Kudepasiri, Kharavela's Chief Queen and Vadukha (a prince) not only constructed ***lenas*** near their capital Kalinganagara but also lived in them after renouncing their worldly status (compare *Munivrittinam*)."



*Thousand's of candles can be lighted from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared.*

**- Gautama Buddha**

CHAPTER-9

# Other Antiquities Of Tosali - Dhauli And Sisupalagarh

**Name of Tosali to Dhauli :** Tosali was the chief city of the Mauryan province of Tosali or Tosala since the days of Asoka. The city continued to be a metropolis till atleast 2nd century A.D. as corroborated by Ptolemy's Geography. The Separate Kalinga Edict of Asoka is engraved in this hill. The Buddhist literary text called the *Gandavuhya* or the *Avatamsakasutra* regarded to have been composed during 3rd or 4th century A.D. however, mentions the name of the hill as *Surabha-parvata.* But in course of time the name of the hill has changed to Dhauli and we do not have any further evidence to show that it continued to be called Surabha, nor do we know when exactly the name Dhauli came to be in vogue. The Kalinga Edict mentions the name of the hill in three letters where the said Edict was engraved. Unfortunately, the name of the hill is now lost due to the mutilated condition of the inscription.

It is now generally believed that the name Tosali, in course of time was pronounced as Dhauli. The name of the city of Tosali, with semantic development of the word is now called Dhauli (Tosali-Dohali-Dhauli). Megasthenes mentioned 'Parthali' as the capital of Kalinga, which also could be identified with Tosali/Dhauli. Ptolemy's Tosali also could have the same identification.

It is certain that Tosali, was Dhauli or close to Dhauli. After excavation of Sisupalagarh it has been identified with Tosali or Kalinganagara. The city of Tosali during Asoka had been developed covering the entire area of Dhauli, Sisupalagarh and other close areas in the suburbs of present Bhubaneswar.

**Explorations at Dhauli :** The most important remains at Dhauli, however are, the Edicts of Asoka, which were discovered by Markham Kittoe in 1838 and deciphered by James Prinsep in 1838. The inscriptions are written in Pali, a form of Prakrit language using Brahmi script. Unlike other Asokan inscriptions this one does not contain the full set of all 14 Edicts. At Dhauli Edict Nos. 11, 12 and 13 are lacking whereas two Special Edicts have been added as Special Edict I and II. A duplicate of the Edicts of Dhauli is found on the rock surface at Jaugada in Ganjam district.

R.L. Mitra and J.D. Beglar, in the second half of the $19^{th}$ century noticed the foundations of many buildings among which one is identified to be a *Chaitya* or *Stupa*. Even now one can still trace the remains of old structures. J.D. Beglar's report runs as, "there appeared to me the remains of a stupa on the flat terrace of the hill near the elephant and also one facing it on the opposite ridge, but they have long ago been dug into." Presently no trace of structural remains is found on the crust of the hill. But one can have the feeling of the existence of several monuments there. Recent archeological explorations at Dhauli by M. Brandtner have brought to light large number of square and circular holes arranged in a row running parallel to the cave openings. In his opinion the holes were used for inserting poles to support the roof for temporary shelters for the Buddhist ascetics.

Soon after the downfall of the Sailodbhavas during about the second decade of the $8^{th}$ century A.D. the kingdom of Kongodamandala along with its capital was annexed to the kingdom of Tosali of the rising Bhaumakaras. There are two cave inscriptions, one is at Dhauli, the other is in the cave named 'Ganesh Gumpha' in the Khandagiri hill, of the time of Santikara I, the sixth sovereign of Bhaumakara dynasty. One of the epigraphs is dated in the Bhaumakara era 93 corresponding to 829-30 A.D. The above two cave inscriptions reveal that a physician (*vaidya* or *vishak*)

named Bhimara, son of the physician Nannata and a Brahmana named *bhatta*-Loyomaka were residents of Viraja (present Jaipur) visited Dhauli as well as the Jaina centre at the Udayagiri- Khandagiri hills during the reign of Santikara I. They established a *matha* called Arghyaka-Varatika on the Dhauli hill and made a vow to donate one *prastha* measure of paddy every year for feeding of the sages and worship of lord Ganesa in the Khandagiri cave. The two inscriptions throw welcome light on the religious history of the region as well as the thriving past of both the places during about 9th century A.D.

**Kittoee s Dhauli Exploration**

In March 1837 Lieut. Markham Kittoee, during his exploration work in Odisha discovered the most important Dhauli Edicts of Asoka on Dhauli hills near Bhubaneswar. James Prinsep, who has deciphered almost all the Asokan inscriptions in India, deputed Kittoee again to Dhauli in March 1838 for necessary rectifications and preparation of the final copy of the inscriptions on *Aswastama* hill at Dhauli.

The final examination report of the separate Edicts of the *Aswastama* inscription at Dhauli prepared by James Prinsep was published in the Journal of the Asiatic Society of Bengal, Vol. VII/ No.77, May 1838.

***Extracts of Mr Kittoee's notes (on Aswastama Inscriptions at Dhauli)***

The province of Odisha boast of more ancient temples, sacred spots and relics than any other in Hindustan, and though many of its more noted antiquities are well known to us, yet, there is reason to believe that some, (perhaps even more worthy of notice) remain hidden.

The *Aswastama* is situated on a rockey eminence forming one of a cluster of hills, three in number, on the south bank of the

Dyah (Daya) river, near to the village of Dhauli, and close to the north-west corner of the famous tank called *Kosala-gang* (present Kausalyaganga), said to have been excavated by Gangeswara Deva (Ganga King), king of Kalinga in the 12[th] century (A.D.).

I must now describe the *Aswastama*. The hills before alluded to, rise abruptly from the plains and occupy a space of about five furlongs by three; they have a singular appearance from their isolated position, no other hills being nearer than eight or ten miles. The northernmost hill may be about 250 feet at its highest or eastern end, on which the ruined temple dedicated to MAHADEVA: the other hills or rather rocks are less elevated. Beneath the temple on the eastern and southern declivities are several small caves and the remains of many more; also two natural caverns of clefts in the rock. At the mouth of the cavern is an inscription slightly scratched on a detached block of stone. The inscription is roughly cut in a small cave on the southern face.

There are traces of other buildings having formerly existed on this and the adjoining hills, also in the cavities between them there is a fine temple dedicated to GANESHA and MAHADEVA at the western cave of the hill, also ruins of several others.

Stone has been extensively quarried here for the different temples in the vicinity. The *Aswastama* is situated on the northern face of the southernmost rock near its summit; the rock has been hewn and polished for a space of fifteen feet long by ten in height and the inscription deeply cut there on being divided into four tablets, the first of which appears to have been executed at a different period from the rest; the letters are much larger and not so well cut. The fourth tablet is encircled by a deep line, and is cut with more care than either of others.

Immediately above the inscription is a terrace sixteen feet by fourteen on the right side of which is the fore half of an elephant,

four feet height, of superior workmanship; the whole is hewn out of the solid rock.

There are also many broken caves adjoining the *Aswastama*, and the foundations of many buildings; one in particular immediately above the inscription which may have been one of the Chatyas (Chaityas) or Stupas mentioned in the inscription.

There are five caves in a row on the high rock south of the elephant called by some *Panch-Pandav*; besides these caves there are numerous small holes like mortars, cut in the rock; these were probably used to compound the drugs and medicines by the medical devotees.



*There are only two mistakes one can make along the road to truth; not going all the way, and not starting.*

**- Gautama Buddha**

CHAPTER-10

# Tosali Upto 16th Century A.D.

Tosali was so important a city that the entire coastal region of Odisha from Mahendra mountain in the south to river Kansai (Kapisa) in the north up to Bouda in the west came to be known as Tosali or Tosala or Daksina Tosali and Uttara Tosali or Ubhaya Tosali from the Gupta period. The earliest reference to Ubhaya Tosali is seen in the Nataraja stone inscription of Satrubhanja (4th century A.D.) According to this copper plate grants Maharaja Sambhuyasa was ruling over Daksina Tosali and Uttara Tosali. The Kanas copper plate of Mahasamanta Lokavigraha records that he was the over lord of 18 forest kingdoms along with Tosali and granted land in Daksina Tosali. The Ganjam copper plate grant of Madhavaraja of the Sailodbhava dynasty (620 A.D.) alludes that Kongoda Mandala (lying between Bhargavi- Kusabhadra in the north and Rusikulya River in the south) was included in the South Tosali. According to the Bouda copper plate grant of Tribhuvana Mahadevi, Dandabhukti Mandala (the present Midnapur district of West Bengal) formed a part of Uttara Tosali. Political significance of Tosali was dwindled during the rule of the Bhaumakaras who established their capital at Jajpur, though its religious importance continued for centuries.

The sacred locality of Ekamra was extended over an area of about ten miles, from the Khandachala referring to the present twin hills of Khandagiri and Udayagiri on the west to the Siva temple of Vahirangesvar situated at the top of the well known Dhauli hill on the south. The entire area lying between the above two prominent land marks constituting the extent of the sacred town named Ekamra-kshetra in the orthodox texts, also comprised the ancient metropolis

called Tosali existing from the earliest historical period exhibiting the earliest habitations and monuments. Tosali was the chief city of the Mauryan province of Tosali or Tosala since the days of Asoka, where one of the Kumaramatya (Provincial Governor) was posted to look after the administration of the area. The city continued to be a metropolis till at least 2nd century A.D. as corroborated by Ptolemy's Geography. Some scholars identify this city within the area around the Dhauli hill. The Separate Kalinga Edict of Asoka is engraved in this hill. Besides traces of Buddhist monuments of Mauryan times in and around the area of the hill and the village of the same name tend to support the above view. Some scholars are also of opinion that Tosali comprised the area now known as Sisupalagarh about 4 miles to the north of Dhauli hill where extensive ruins representing an ancient fort have been found. The Kalinga Edict mentions the name of the hill in three letters where the said edict was engraved. Unfortunately, the name of the hill is now lost due to the mutilated condition of the inscription. The Buddhist literary text called *Gandavuhya* or the *Avatamsakasutra* which is regarded to have been composed during 3rd or 4th century A.D. however, mentions the name of the hill as the *Surabha-parvata*. According to this text, the hill situated on the northern side of the city of Tosala which was the city of Amit Tosala, was thickly populated and the hill had many gardens and parks full of varities of herbs. But, in course of time the name of the hill has changed to Dhauli. It is now generally believed that the ancient name TOSALI*, in course of time come to be pronounced as DHAULI. The remnants of Mauryan monuments in the neighbourhood of Dhauli and in and around Bhubaneswar bear

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* "In course of passage of centuries, the ancient name TOSALI has been phonetically transformed to modern DHAULI. In other words, Tosali and Dhauli are two different names of one and the same place." (*Sidelights on History and Culture of Orissa*, p.66)

witness to the Buddhist missionary activities initiated by the Mauryan emperor Asoka after his conquest of Kalinga.

It is now known from several early medieval epigraphic records that Tosali during 6th and 7th centuries of the Christian era formed an extensive geographical unit, a separate kingdom from that of Kalinga, comprising the coastal districts of Balasore, Cuttack and Puri as well as Dhenkanal, Mayurbhanj and Keonjhar districts of Odisha. It was divided by the great river Mahanadi and formed two distinct geographical units, the Upper or the area situated north of the said river was called Uttara Tosali (Northern Tosali) and the area south of Mahanadi upto the lake Chilika was known as Dakshina Tosali (Southern Tosali). These divisions of Tosali continued to exist till the end of the 10th century A.D, i.e. upto the end of Bhaumakara rule in Odisha. Lokavigraha of the Kanas copper plate charter has been described as the ruler of the Tosali country comprising eighteen forest states. Thus it appears that the province of Tosali continued to exist since the days of Asoka and the chief city of Tosali, though continued to exist the centre of all political, religious as well as commercial activities was shifted to its suburb Ekamra since about 6th century A.D. and continued to flourish till about the end of 16th century A.D. when the rule of Hindu dynasty came to an end.

**Decline and Fall of Dhauli and Sisupalagarh :** There was Muslim supremacy over Bengal in the beginning of 13th century A.D and due to the campaign of the mighty Sultan Pherozshah Tughlak in 1361 A.D. for attacking the Jagannath temple at Puri, all the old forts on bothsides of the Bengal-Puri Jagannath Sadak (road) were strengthened. In order to obstruct repeated Mughal campaigns to Puri, the small and nearby Gadas (forts) like Jhadapada, Badagada, Nuapalli, Kapilaprasada, Dumuduma, Dhauli, Rathipur etc. surrounding the old Sisupalagarh fort were established and their protection was entrusted upon Paikas (infantry soldiers) on hereditary basis. In 1731 A.D., the most wicked and insolent Naib Nazim

Takki Khan of Cuttack started his campaign to attack the Khurdha fort of Gajapati Ramachandra Deva (2nd) and on the way at first attacked and completely destroyed the most fortified Sisupalagarh. Then attacked Dhauligada and Rathipuragarh and occupied both. Takki Khan died in 1734 A.D. He had several campaigns on the forts and villages on Jagannath Sadak and destroyed many temples and forts. Due to Muslim campaigns the military strength of Sisupalagarh and Dhauli forts was reduced and gradually abandoned. This proves that Sisupalagarh and Dhauli were prosperous and fortified till 1734 A.D.



*It is better to conquer yourself than to win a thousand battles. Then the victory is yours. It cannot be taken from you, not by angels or by demons, heaven or hell.*

**- Gautama Buddha**

## Chapter-11

# Asoka's Rock Edicts

Asoka's Rock Edicts are documents of a unique character. They not only chronicle the events of his reign but provide an insight into the social and religious life of the times, the extent of his empire, his relation with the frontier kingdoms and neighboring states, and intimate details of his own family and administrative apparatus. But more striking than these is the autobiographical tenor of these inscriptions where you feel the great emperor is talking to you direct, sharing his remorse on the terrible carnage perpetrated by him while conquering Kalinga, laying bare his deep felt revulsion against war and its horrors, and revealing his thought process to reverse the foreign policy of his state from 'conquest by force' to 'conquest of heart' and his home policy from royal aggrandizement to moral regeneration of his own subjects and those of the neighbouring states.

The inscriptions of Asoka are doubtless among the earliest written records of India in the historical period, and hold the key to a proper understanding of the story of writing in this part of the world. The third century B.C. belongs to a past; but Asoka continually communes with posterity through his inscriptions on rocks and pillars, on tablets of stone, on the walls of the caves called Edicts dedicated to the Ajivikas. Unique documents of history, these records of old proclaim the pious policies of a monarch whose heart beats in tune with his populace. The language is clearly his own, simple and unadorned, direct and compelling, at times touching if repetitious. He is evidently imbued with a sense of history, with a sense of lasting significance of his words and deeds.

These edicts, spread over a wide area, held the attention of historians, linguists, philologists and paleographers ever since they were discovered. The process of discovery still goes on, swelling the number of edicts that we know of. They are written in Brahmi, Khorosthi, Greek and Aramaic. They throw a flood light on political, social, economic and religious conditions obtaining in the third century BC and also on the evolution and form of the early Prakrits.

A series of fourteen rock edicts constitute the rock edicts of Asoka. Full sets of Rock Edicts have been discovered at Girnar near Junagarh in Gujurat, Kalsi in Dehradoon district (now in Uttrakhand), Yerragudi in Kurnool district of Andhra, Manshera in Hazara district of Pakistan and Shahbazgarhi in Peswar of Pakistan. In Odisha, two sets of Rock Edicts have been discovered, one at Dhauli on the bank of Daya river in Puri district and the other at Jaugada on the bank of river Rushikulya in Ganjam district. The hill, on which the Rock Edicts were inscribed at Dhauli, was known as *Surabha Parvata* and that at Jauguda was called *Khapimgala Parvata*. In both these places the Edicts XI, XII, and XIII have not been inscribed and instead of these three, two Special Edicts have been engraved in each place. These Special Edicts are called *Separate Rock Edict I* and *Separate Rock Edict II*.

Out of these sixteen Rock Edicts, the RE XIII, SRE I and SRE II are of great importance for history of Kalinga under Asoka. RE XIII contains detailed description of the Kalinga war, while the other two Separate Rock Edicts elucidate the administrative policy of Asoka in the newly conquered province of Kalinga as well as, his policy towards the unconquered *Atavika* people living beyond the borders of his empire to the west of Kalinga.

His own inscriptions clearly reveal to us the chief stages in the history of his reign and the motive underlying his activities. For more than a century these famous records have been the subject of patient and critical study by generations of scholars, and as a result of this

study there has emerged a general agreement about the meaning of all inscriptions, though a few expressions still remain obscure. Most of them fall into two large groups, one about the thirteenth and fourteenth years after the king's coronation, and another in the twenty seventh and twenty eighth years.

The Fourteen Rock Edicts found in seven more or less complete versions at Girnar, Kalsi, Shahbazgarhi, Manshera, Dhauli, Jauguda and Yerragudi, not to speak of the small fragment of the eighth rock edict found in Sopara and others in Laghman. These were issued about the fourteenth year after the coronation. The two Kalinga edicts, "Separate Rock Edicts" as they are sometimes called, meant only for Kalinga; at Dhauli and Jaugada they take the place of the eleventh to the thirteenth edicts in the other collections, and they must have been issued along with the 'Fourteen Rock Edicts' or very soon after. There are thus about thirty five Asoka inscriptions of varying length and importance, many of them available in different versions. And it seems likely each was inscribed at hundreds of sites throughout the empire. One has been found as far south as Karnataka.

The thirteenth and the fourteenth year (252-251 BC) after the coronation were marked by the issue of the most important set of proclamations for the whole reign the Fourteen Rock Edicts, and the two Kalinga Edicts which, in Kalinga, take the place of Nos. XI-XIII in the series, and concern themselves particularly with the administration of the newly conquered country. In the Rock Edicts which were engraved at different places all over the empire, Asoka sets forth the principle of *Dhamma* which he wishes to inculcate on his officials and on the people over whom they were set to rule, and the steps he took to secure the observance of these principles within his empire and to propagate them in foreign lands. In 238 BC Asoka began the issue of the Pillar Edicts which together with the Fourteen Rock Edicts form the most important records of the reign. The first

six Pillar Edicts which were issued in the first instance contained further elaborations of the principles of the *Dhamma* and the administrative measures calculated to secure their voluntary observance by the people, and their enforcement, where necessary, by the officials of the imperial government.

The earliest glimpse into the history of the present Odisha is obtained from the inscriptions of Asoka at Dhauli and Jaugada. It is a copy of the well known Fourteen Rock Edicts found at Kalsi, Manshera, Sahabazgarhi, Girnar and other places, but the Two Special Edicts which are incorporated in Asoka's inscriptions at Dhauli and Jaugada, were specifically meant for the people of Kalinga. Of the usual fourteen edicts, No. XII and XIII have been omitted from these versions to make room for the special ones and there is no description of the Kalinga war in them, given in Edict No. XIII of the other copies. Obviously Asoka did not think it's prudent to remind the people of Kalinga of the horrors of the Kalinga war. The language used in the special edicts is often extremely of conciliatory nature. These special edicts indicate his intense solitude for the welfare of the Kalinga people. They further indicate that Asoka did not bring the whole region, now comprised the whole modern state of Odisha, under his direct control, for, in his Second Kalinga Edict he speaks of the unconquered borders.

Asoka was the king of an empire that extended from Afghanistan to Mysore. After his victory in Kalinga war which caused colosal death and suffering, he renounced military conquest and decided to extend his hegemony through moral precepts termed 'Dhamma Vijaya', he communicated his policy through inscriptions on rock, polished stone pillars, and cave walls. These edicts, known today as the Asokan Edicts, were the earliest example of an Indian monarch communicating his orders through inscriptions.

Asoka developed an ethical code free from religious dogma. He was concerned about the welfare and happiness not only of his

subjects but also of people of lands beyond the borders of his empire. As a patron of Buddha's doctrine, Asoka raised Buddhism from a local sectarian creed to one of the principal religions of the world.

The Asokan Edicts, as told earlier, have been discovered in thrity six locations. Most inscriptions are written with Brahmi script in Pali language, a form of Prakrit, Kharosti script was employed in inscriptions in the northwest of the empire, and Aramaic and Greek inscriptions have been found in Kandahar in modern day Afghanistan. Gujarra and Maski versions of minor rock edicts are the only two inscriptions that refer to Asoka by name. Elsewhere he is referred to as 'Devanampriya Priyadarsin', the beloved of the gods who glances graciously upon all.

In the following pages is a map of the locations where the Asokan Rock Edicts have been discovered and translation of the Edicts at Dhauli (Rock Edict I), Jaugarh (Rock Edict II) and Shahbazgarhi near Peshwar, Pakistan (Rock Edict XIII).

**Distribution of the Asokan Edicts**

1. Shahbazgarhi (near Peshwar, Pakistan) RE
2. Mansehra (same) RE
3. Kalsi (near Dehra Dun, U.P.) RE
4. Girnar (near Junagarh in Kathiawar, Gujarat) RE
5. Sopara (near Bombay in Thane Dist., Maharashtra) RE
6. Dhauli (near Bhubaneswar, Odisha) RE, SE
7. Jaugada (on the Risikulya river in Ganjam Dist., Odisha) RE, SE
8. Erragudi (near Kurnool in Gooty Dist., A.P.) ER, MRE
9. Kandahar (Afghanistan) RE, MRE, PE
10. Rupnath (near Jubbulpur, M.P.) MRE
11. Gujarra (near Datia, M.P.) MRE
12. Sahasram (near Shahabad, Bihar) MRE
13. Bairat (near Jaipur in Rajputana, Rajastan) MRE
14. Maski (near Raichur, Karnataka) MRE

15. Gavimath (near Vijaynagar, Karnataka) MRE
16. Palkigundu (same) MRE
17. Brahmagiri (near Chitaldrug, Karnataka) MRE
18. Siddapura (same) MRE
19. Jatinga-Ramesvara (same) MRE
20. Rajula-Mandagiri (near Kurnool, A.P.) MRE
21. Ahraura (near Chunar, U.P.) MRE
22. Calcutta-Bairat (same as No.13, removed to Calcutta as Asiatic Society of Bengal) MRE
23. Delhi-Topra (near Ambala, U.P.) PE
24. Delhi-Meerut (same) PR *both of which were removed to Delhi by Sultan Firoz Tughlak on 1356 A.D.
25. Lauriya-Araraj (near Champaran in Vaishali Dist., Bihar) PE
26. Lauriya-Nandangarh (same) PE
27. Rampurba (same) PE
28. Allahabad-Kosambi (removed to Allahabad probably by Akbar) PE, MPE, QE
29. Sanchi (near Bhopal, M.P.) MPE
30. Sarnath (near Baranasi, U.P.) MPE
31. Ruminidei (in Nepal) MPE
32. Nigali-Sagar (near Niglive, in Nepalese Tarai) MPE
33. Taxila (near Sirkap, Pakistan) MPE
34. Lampaka (near Pul-i-Darunta, Laghman, Afghanistan) MPE
35. Amaravati (A.P.) MPE
36. Barabar (Bihar) CI

| | | |
|---|---|---|
| RE | = | Rock Edict |
| MRE | = | Minor Rock Edict |
| SE | = | Separate Edict |
| PE | = | Pillar Edict |
| MPE | = | Minor Pillar Edict |
| CI | = | Cave Inscription |
| QE | = | Queen Edict |

| | | |
|---|---|---|
| U.P. | = | Uttar Pradesh |
| A.P. | = | Andhra Pradesh |
| M.P. | = | Madhya Pradesh |

In Odisha out of the 14 Rock Edicts of Asoka, two sets of Rock Edicts have been discovered – one at Dhauli in Khurda district and the other at Jaugarh in Ganjam district. In place of Rock Edicts XI, XII and XIII which are not existing at these places, two special Edicts are engraved known as Separate Rock Edicts I and II. Rock Edict XIII which contains detailed description of the Kalinga War is found at Shahbazgarhi. Since Kalinga War of Asoka has been given in the relevant chapter, it is deemed relevant that the entire R.E. XIII could be given at the end of this chapter for information.

For convenience of readers, the significance of the Special Rock Edict at Dhauli (Khurda district), at Jaugarh (Ganjam District) and Rock Edict No. XIII, has been attempted with the English rendering of the contents as follows:

**Translations of the Rock Edicts**

*** At Dhauli**

**Separate Kalinga Rock Edict I :** The instructions of Emperor Asoka after his conversion to Buddhism engraved on this Rock Edict are in 26 lines. They are:

1. By order of the 'Beloved of the Gods', the Minister and the City Judiciaries of Tosali should appeal to themselves thus: whatever I see to be right that I desire to achieve through action and by effective means. This is what I consider to be the best and instruct you all for this purpose.
2. You are all appointed in charge of many thousands of persons, so you should cultivate love for all persons. All men are my children and just as I desire for my own children that they should have bliss and happiness both in this world and the other world, so also I desire the same for all men.

3. But you do not realize this to the extent its meaning can reach. If possibly one among you can realize this that even he does only in part and not in its entirety. You all being well places, should perceive this principle well.
4. In affairs of administration, there may be persons who would suffer imprisonment or coercion. In that also, may occur accidental deaths in prison and many other people may suffer heavily for that. So you all should desire and follow this – you should strive to practise impartiality. But it cannot be practiced by those who have jealousy, anger, harshness, rashness, irregularity, idleness or slackness. So you all should desire that these blemishes should not be in you. At the root of all these lie equanimity and serenity of mind.
5. In affairs of administration, if one is fatigued, one should not exert; so while acting you should have patience and proceed forward. Those among you who approve of this, should say– do not see anything else, such and such are the instructions of the 'Beloved of the Gods'. Carrying out these instructions in right manner would lead to great merit, and improper practice of these would put in great loss because by disregarding these, you would gain neither heaven not royal favour.
6. Why do I devote my mind so extensively to the fact of discharging this duty in two different manners? Because, by proper performance you will not only gain heaven but will also discharge your debt to me.
7. This edict should be read out by you on 'Tisya Nakshatra Day', and at intervals between the Tisya days you should read it out even to a single man. By doing this you will get inspiration for proper performance of duty.
8. This edict is inscribed here with the purpose that the city judiciaries should always act upto it so that people should not suffer from sudden arrest and ill-considered prosecution. And

for this purpose, I shall send out on tour in every five years, the Mahamatras (Ministers) who, realizing the purpose of it, would not be harsh in behaviour and pugnacious in temper and would strive with pleasing manners to act according to my instructions.

9. The prince at Ujjayini should also send out for this purpose, similar officers at intervals not exceeding three years, so also will be in case of Taksasila.

10. Whenever the Mahamatras would go out on tour, they shall, without neglecting their own duties, realize that they are doing that which conforms to the instructions of the King.

From the rendering of the imperial orders of the Emperor Asoka, who is titled by the kings men as 'Beloved of the Gods', it is apparent that the Emperor was not only a compassionate ruler with serious intentions for restoring peace, welfare and happiness in the society of the then Kalinga province annexed to the Mauryan Empire, but also a strict disciplinarian in regard to the functional aspects of his officers in the field – the Executive and the Judiciary. These Officers were again subject to supervisory control over their functions by Ministers to be deputed once in every five years to make quinquiennial reviews, with the ultimate object that the orders of the Emperor should be assiduously followed for the benefit of the mankind. The significant aspect of these instructions is again the inculcation of the fear of God by using the words 'neither gain heaven' on one side, and apprehension of penalty by use of words 'nor Royal favour' on the other, among the field functionaries. The other important aspect is that these orders or instructions were not confined to the Royal Office at Asoka's headquarters (like what is done in the present-day administration), but made transparent with easy access to the ruled and the Ruler's officials alike. Another significant factor is that even the Ministers who were commanded to make quinquiennial reviews of performance of the officials during their

visits were not given absolute freedom to do what they liked, but the rider fixed was that their orders should be in conformity with the King's instructions. These instructions engraved on the Separate Rock Edict No. 1 at Dhauli are almost identical with the principles contained in the relevant articles of the Constitution of India. One cannot but admire the greatness of Asoka for his administrative scumen and skills about twenty three centuries ago in India.

*** At Jaugarh**

**Separate Kalinga Rock Edict II :** The Royal instructions of Asoka are contained in this Rock Edict in 16 lines. The English version is given hereunder:

1. The 'Beloved of the Gods' orders thus: the Mahamatra (Minister) and the Rajavachanika (Officer in charge of Royal Decrees) at Samapa should speak to themsleves – whatever I approve of, I desire to achieve through action and by effective means. This is what I consider to be the best and I instruct you all for this purpose.
2. All men are my children and just as I desire for my own childrn that they should have bliss and happiness both in this world and the other world so also I desire the same for all men.
3. The unconquered people on my borders may ask – what is the policy of the king towards us? They should be made to clearly understand that this is my desire with regard to them – The King desires that they should not be worried because of him. They should desire consolation from him and get from him happiness and not sorrow.
4. They should understand this that the king will forgive them as far as it is possible on his part to forgive, and that they should practise Dhamma (Buddhism) for his sake and gain this world and the other world.
5. I instruct you for the purpose that by doing so, I may discharge my debt towards you and also that I may make you know my

policy that unflinching are my promise and determination. By honouring this, you perform your duties and console yourself. You realize this, that 'the King is just like your father and as he feels for his own so also he feels for ourselves, as we are like the children of the King'. I instruct you for this and make you know my policy that unflinching are my promise and determination and all-pervading is may authority.

6. You are all capable of giving them (frontier population) consolation as well as bliss and happiness in this world and the other world. By doing this you will attain heaven and also help me discharge my debt (to my people).
7. This edict has been engraved here for the purpose that the Mahamatras (Ministers) shall all times attend the work of conciliation of the frontier people and of promoting Dhamma among them. This edict is to be read out every four months on the day of Tisya and also at interval between Tisya days. At times, it may be read out even to a single person. By doing this, you will get inspiration to act according to my instructions.

It may be seen from these imperial instructions that they are addressed to the subjects of Kalinga State in particular. The Emperor was found imbued with the spirit of paternalism towards his people which is unimpeachably proved by the use of the appealing words 'All men are my children' in this Edict as well as the Dhauli Edict. The Emperor assertively and firmly states that his promises and determination for welfare of the people were unflinching, i.e. irrevocable. His declarations to the people mentioned in this Edict are products of conscious consideration of the Emperor to heal the excruciating pain the population of Kalinga suffered in the Great War fought by him. His intention for a greater attention and more liberal treatment of Kalinga's people is manifest from the language used in this Edict. Another significant factor is that in this Rock Edict

too, he ordered the people to practise Dhamma for his sake thus injecting the spirit of religious favour into their mind.

The language used in this Rock Edict was evidently intended to pacify the people of Kalinga in the post-war period through administrative measures with expression of his great desire to maintain a benevolent and well-ordered system of administration by winning the hearts of his people – who took to Buddhism without hesitation.

*** At Shahbazgarhi (Peshwar, Pakistan) Rock Edict XIII :**

This Rock Edict contains the graphic details of the great and unparalleled Kalinga War fought by Asoka to conquer and annex Kalinga to his Mauryan empire. Omission of Rock Edict XIII in Odisha was deliberate as Asoka did not desire to remind the people of Odisha of his carnage. But for the present readers, an English rendering of this Rock Edict XIII is given below:

1. In the eighth year of his consecration, the 'Beloved of the Gods' the King Piyadasi (Asoka), conquered Kalinga. In that a hundred and fifty thousand people were deported, a hundred thousand were killed and as many as that number perished.
2. After that, with the recent acquisition of Kalinga, there commenced in the mind of the 'Beloved of the Gods' the ardent desire for practice of Dhamma, intense love for Dhamma and longing for inculcation of Dhamma. On conquering Kalinga, the King feels remorseful.
3. When an unconquered country is conquered, the slaughter, death and deportation that occur there, are considered extremely painful and serious by the 'Beloved of the Gods'. What is even more deplorable to him is that those who dwell there whether Brahmanas, Sramanas or other sects or householders, who practise obedience to elders, obedience to mother and father, obedience to teachers and also seemly behaviour and devotion towards friends, acquaintances, companions, relatives, slaves and servants, all of them suffer

because of injury, slaughter or deportation of near and dear ones.

4. Even those who are fortunate to have escaped and whose affection is undiminished (by the brutalizing effects of the war), suffer from misfortunes of their friends, acquaintances, companions, and relatives. This participation of all men in suffering, weighs heavily on the mind of the 'Beloved of the Gods'. There is not a single religious order which does not advocate peace. So if a hundredth or a thousandth part of those people who were killed, met death, or were deported at that time in Kalinga would now similarly suffer, it would be considered very deplorable by the 'Beloved of the Gods'.

5. If any one does harm, that may be pardoned by the 'Beloved of the Gods' as far as it can possibly be pardoned. To those Atavi people (jungle-dwellers) who are residing in the empire of the 'Beloved of the Gods', he appeals and warns that the 'Beloved of the Gods' has power even in his remorse and he tells them to desist from doing harm, as otherwise, they would be killed. The 'Beloved of the Gods' desires that all beings should be unharmed, have self-control and equanimity.

6. The 'Beloved of the Gods' considers victory by Dhamma to be the best victory. Move-over, the 'Beloved of the Gods' has obtained such victory in all outlaying states to a distance of six hundred Yoyanas where reigns the Greek King named Antiochus and beyond the realm of that Antiochus in the lands of the four kings namely Ptolemy, Antigonus, Mages and Alexander; and in the south over the land of Cholas and Pandyas as far as Tamraparni (Ceylon).

7. Likewise, here in the imperial territories among the Greeks, Kambhojas, Nabhakas and Nabahapantis among the Bhojas and Pitinikas, Andhras and Paradas, everywehere people follow the inculcation of Dhamma of the 'Beloved of the

Gods'. Even in those lands where the envoys of the King have not paid visit, people, hearing of the account of Dhamma, the precepts and inculcation of Dhamma of the 'Beloved of the Gods', act according to Dhamma and would continue to do that.

8. It is by this, that victory is obtained everywhere and victory everywhere is based on the sentiment of love. One obtains love through victory by Dhamma. Yet that love is of inferior type because the 'Beloved of the Gods' regards that only to be of great merit which pertains to the other world.

9. The purpose for which this edict of Dhamma has been inscribed is that my sons and grandsons should not think of making new conquests and should be satisfied in abstaining from conquest by arms, as well as in prescribing light punishment. They should consider conquest by Dhamma as the only conquest, as that is the value both in this world and in the other world. They all should take pleasure in that which is the pleasure of Dhamma because that is of value both in this world and the other world.

The sumum-bonum of the contents of Rock Edict No. XIII, one can see, is that victory obtained through Dhamma is superior to all types of victories and the effect of love obtained through victory by Dhamma will lead him, his heirs and his people to eternal bliss. Asoka wanted that his people should know that in the widest empire under his command from Greece to Ceylon, the significance of Dhamma is the fundamental factor and no other factor can surpass the path of Dhamma.



*Peace comes from within.*
*Do not seek it without.*

**- Gautama Buddha**

# PART - II

## (Dhauli Present)

CHAPTER-12

# Yesterday's Tosali Today's Dhauli

Dhauli is situated in Long.85°51' E and Lat.20°11' N on the southern bank of the river Daya at a distance of about 9 km from Bhubaneswar. Some historians namely D.C. Sarcar, Romila Thaper, N.K. Sahu, A.K Rath have stated that Dhauli and Tosali both are the names of one place but it has not been accepted by many others. After the excavation of Sisupalgarh which is close to Bhubaneswar some scholars have identified Sisupalgarh with Tosali and some with Kalinganagara the capital of Kharavela.

Dhauli hill is considered a part of Tosali which was for long the capital of Kalinga. Tosali has been mentioned in the *Abasyaka Sutra* of Jains. It has been stated that the 24th Tirthankara of Jains Bhagawan Mahavira came to Tosali at the invitation of the King of Kalinga to preach Jainism. Historian Kasi Prasad Jaiswal has opined that Mahavira came to Tosali city which was the then capital of Kalinga. In 2nd century A.D. Greek geographer Ptolemy also mentions that Bhagawan Mahavira went to Mosali town from Tosali in 6th century B.C. From the inscription of Asoka engraved in Dhauli hill it is mentioned that the Mauryan Emperor Asoka after his victory in Kalinga war administered it directly for 28 years (261 B.C.-232 B.C.) from Tosali city. Examining minutely the two ordinances of Kalinga one is prompted to conclude that the headquarters of Kalinga was located at Tosali identified with the modern village Dhauli or Tosali city was located close to Dhauli hills.

In and around Dhauli hill a number of Buddhist monuments of Ashokan age have been found which proves irrefutably that the location of Dhauli was in close proximity of Tosali city. The elephant

engraved in the Dhauli hill in th Ashokan period and subsequently known as Aswasthama is the first Rock-cut architectur of the world.

According to R.P. Mohapatra "the elephant figure at Dhauli is a remarkable piece of art and although the anatomical treatment of its limbs is not so pronounced its workmanship is not inferior to that of any other Asokan animal figure. .... It bears a completely indigenous and at the same time, an unconventional spirit of creative art." According to Romila Thaper "it was probably carved by local craftsmen and not by the special craftsmen who were responsible for the animal capitals. The image of the elephant emerging from the rock is a most impressive one and its purpose was probably to draw attention to the inscription near by."

After the discovery of the *Gandavyuha* scripture it has come to the light that the ancient name of Dhauli hill was Surabhagiri. After the revival of Brahminic religion names of several hills have been changed. For example, the name of Kumari hill has been named as Udayagiri and the name of Kumara hill has been renamed as Khandagiri. Dhauli hill was one of the main centres of Mahayana Buddhism and it is known from the *Gandavyuha* that Acharya Sarvagamin of Mahayana Buddhism has established a Vihara where training in Yoga was imparted.

An inscription in one of the caves of the Dhauli hill infront of the Ashokan edict belonging to the reign of the Bhaumakara King Santikaradeva (829 A.D.) records the construction of a Buddhist monastery named Arghyaka Varatika by Bhimata and his son Loyamaka of Viraja (Jajpur). This refers to the building activities at Dhauli during the Bhaumakara period.

King Anantavarman Chodaganga Dev (1077-1147 A.D.) conquered Utkala in the year 1112 A.D. He tried to revive Brahmanism and for the purpose around Dhauli hill he constructed temples, excavated ponds and gave hands for settlement of Brahmins. Dhauli was one of the main centers of Buddhist monks and gradually

lost its glory due to the inimical attitude of the Brahmins who were getting support and encouragement from ruling class. This has been vividly described in the *Ekamra Purana* and the *Madala Panji*. In the *Ekamra Purana* (in 8th chapter) the conflicts between Brahmins and Buddhist monks have been described as 'War between the gods and the demons."

During 1170 A.D. second Rajarajadev ruled Kalinga. He had deep hatred for the Buddhists and drove away all the Buddhists and many of them were also killed by him. Thereafter, the work of eliminating Buddhist monks and lay Buddhists from Dhauli became complete.

In 1731 A.D. Mohummad Taki Khan, Naib Nazim of Cuttack occupied Sisupalgarh, Dhauligarh and Rathipurgarh. He died in 1734 A.D. He has also destroyed many Hindu temples in and around Pipili and had constructed a Maszid. This fact is known from his Parsi writings found from Pipili area.

**Rediscovery of Dhauli :**

In November 1836 A.D. Govt. of Bengal deputed Lieutenant Markham Kittoee along with a detachment of armed forces to suppress the Kondh rebels of Ghumsar (presently Bhanjanagar) of Ganjam district. On his way from Calcutta to Ganjam during leisure time he visited and studied the art and architecture at Jajpur, Chhatia, Choudwar, Cuttack, Rautarapur (Athgarh), Baideswar and in his own hand wrote the brief descriptions of the ancient monuments along with their drawings of the architecture he has seen in the above places and had submitted it to the Asiatic Society for its publication which was subsequently published in the Journal of Asiatic Society.

In March, 1837 this brave, energetic, learned army officer endangering his life clearing the thick jungle, reached the Dhauli hill and he discovered the Asokan inscription. While he was busy in studying the inscription a female bear attacked him but he shot her

dead. By working hard he prepared a map of Dhauli area and made a copy of the entire inscription and on 2nd April, 1837 sent it to the Secretary of Asiatic Society, Calcutta reporting the discovery of the Dhauli Edicts of Asoka which was noticed in the Proceedings of 3rd May, 1837.

In the proceedings of the Asiatic Society of the 7th June, 1837, the following was noticed in connection with the activities of Lt. Kittoee –

"Lieutenant Kittoee also forwarded copies of the principal inscription if the Old Lat character at Aswasthama near Dhauli in Odisha with short account of the caves and temples discovered there by himself and a map of the place."

On the request of James Princep Lt. Markham Kittoee again visited to study in detail and make correction if any in Dhauli inscription in the 2nd week of March, 1838. With great difficulty he brought th writings of the Dhauli inscription to the notice of Archaeologists of the world. James Princep who was then the editor of the journal of Asiatic Society was the first person who had discovered the Asokan inscription. He had found out in the inscription of Dhauli and Girnar the name of the Greek Emperor Anti-Yokas which has added greater importance to the Dhauli inscription. The text of Dhauli was deciphered and subsequently translated into English by the great Sanskrit scholar Wilson. The translated version of James Princep as well as Wilson has been published in the book *Antiquities of Odisha*, Vol-II by Rajendra Lal Mitra. Another western scholar Burnoaf has also analyzed the Asokan inscription. In the year 1869 Alexander Cunningham has published a book *Inscriptions of Asoka* basing on the writings of three great scholars– Princep, Wilson and Burnoaf and has analyzed the texts of the inscription. The two special Rock Edicts of Kalinga ordinance has been translated and published by Burnoaf and Kern. Mr. Buhlar, the famous German scholar had also taken pains to publish both in

German and English the writings of Dhauli ordinances. Mr. E. Hultzsch, the German Anthropologist was appointed by Central Government, who in the year 1925 has published his book *Corpus Inscriptionum Indicarum*, Vol-I in which the details of the original and translated versions of Asokan inscription have found place.

The eleventh Rock Edict and two special Kalingan edicts have been written at different times from the Dharmalipi text. It is inferred that the Kalingan Edicts have been written in the year 243 B.C. Dr. Beni Madhav Barua has stated in his book *Asoka*, Part-II, p-18 that "For the first time in Pillar Edict-VII engraved in the 27th year of *Abhiseka*, we read of charities of his sons who typified the princes of the blood *devikumalas*. The separate Rock Edicts, on the other hand represent three of the *Kumarras* as his Viceroys, stationed at Tosali, Takhasila and Ujeni, presumably these Kumara Viceroys were appointed from among his grown up sons."

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"These considerations cannot but lead us to the conclusion that the two separate Rock Edicts were promulgated here later than R.E.VII. There is, however, no means as yet to ascertain the exact date of their engraving."

In the year 1904 Govt. of India created the department Archaeological Survey of India (ASI). This department declared the Asokan Rock Edict at Dhauli as a protected monument. In the year 1948 the department also started excavation of Sisupalgarh fort which is adjacent to Dhauli. In the year 1949 in and around Dhauli hill the department also started excavation work at few places, but the ASI did not give importance to Dhauli which it deserved. They did not continue the excavation although important Buddhist remains were discovered from the place.

Krusna Chandra Panigrahi who was present at the excavations had seen "a trench laid in the close vicinity of the Asokan inscription exposed a thick wall, made of rubble and mud mortar similar to the

walls of new Rajagriha at Rajgir. The trench also yielded some terracota snakes and multispouted vessels of which the prototypes had been recovered from the excavations at Maniar Math at Rajgir." From this it is evident that the recovered artefacts might have belonged to the Asokan period.

In the year 1962 an eminent historian Kedarnath Mohapatra assumed the office of Superintendent Odisha State Archaeology Department. He took up the restoration work of Bahirangeswar temple located in the western sde of Dhauli and on the banks of river Daya. Mohapatra was a resident of Bhubaneswar, Old Town and he was also a student of history and was taking interest in history of ancient Odisha from the student age and was contributing articles which were published in a popular Odia daily *Dainika Asha* in the year 1934 in serial order. In the year 1932 while he was a student of fourth year class in Ravenshaw College, Cuttack his article 'Identification of Tosali' was published in "Ravenshawvian", the College magazine.

Prof. Nirmal Chandra Bandyopadhyaya who was then a faculty member of Ravenshaw College, encouraged Kedarnath to write and publish such type of research articles. In subsequent years many more articles of Kedarnath were published in well known Odia magazines. In the year 1936 in the Odia magazine *Sahakara* a research article entitled *Tosalira Abasthiti* (Location of Tosali) was published which was appreciated by the historians.

The commencement of good fortune of Dhauli became a reality after the visit of Most Ven. Nichidatsu Fujii, the founder President of Nipponzan Myohoji, on 8$^{th}$ January 1970. Ven. Fujii is known for reviving Buddhism by constructing peace pagodas (Shanti Stupa) all over the world. He came to Bihar to construct a Shanti Stupa at Rajgriha and getting all support from the State Govt. of Bihar and Govt. of India. The foundation stone-laying ceremony was performed by former President of India (1962-1967) Dr. Radhakrishnan on

6th March 1965. On 25th October 1969 Sri V.V. Giri, the then President of India (1969-1974), inaugurated the first ever peace pagoda at Rajgir constructed at the behest and efforts of Ven. Nichidatsu Fujii. During the inauguration ceremony Sri Niryananda Kanungo, the then Governor of Bihar (who belongs to Odisha), suggested for establishment of a peace pagoda at the site where the Kalinga War was fought. Emperor Asoka after the Kalinga War renounced the cult of violence and took to the path of Non-violence. Asoka had a deep sense of sorrow and remorse by observing the miseries and sufferings of the people in the aftermath of the war. Guruji Fujii realizing the importance of Kalinga War which took place at Dhauli and resulted in coverting Emperor Asoka to embrace Buddhism, thought it worthwhile to construct the 2nd peace pagoda at Dhauli. Emperor Asoka dedicated himself to rule over the people through love and not through violence. It was only Asoka who made a local religion Buddhism to become a global religion. The message of Lord Buddha was first preached and propagated by Emperor Asoka through his edicts and inscriptions, eleven of which were engraved on the sacred Dhauligiri.

Guruji, therefore decided to take up the matter with Odisha Government through Sri Nityananda Kanungo. Sri R.N. Singh Deo, the then Chief Minister of Odisha who took great interest in the project and as a result of which Guriji visited Bhubaneswar on 8th January, 1970. He discussed with the Chief Minister about the details of the project and it was decided that the Shanti Stupa will be constructed by Guruji Fujii with financial assistance from his followers and devotees both in Japan and India. Land for the same at Dhauli would be provided by Government of Odisha and also provision of road, electricity and water to be made by the State Government. To implement the construction of the Shanti Stupa, in November, 1970 a managing committee namely "Kalinga Nippon (Japan) Buddha Sangha" was formed. Most Ven. N. Fujii became its Chief Patron,

Sri N. Kanungo became the President, Dr. Radhanath Rath, the then Editor of *Samaj* (local daily), and Padmasree Upendra Maharathi, the renowned Odia artist, who was residing at Patna became its member. Shanti Shugei, a well known Buddhist monk of Japan became the Secretary and Treasurer of Kalinga Nippon Buddha Sangha.

The Japanese monks headed by Guruji Fujii reached Dhauligiri on 15th November, 1970. They lived in improvised bamboo sheds. There were fifteen Japanese Bhikshus and Bhikshunis besided a few Japanese volunteers who organized the work of construction at Dhauli under the direct supervision of Guruji Fujii. List of twelve Japanese monks available who participated alongwith Guruji Fujii from the very beginning is mentioned at the end of this chapter. The hill was barren without human habitation. The subsequent Government of Odisha headed by Sri Biswanath Das was good enough to sanction the lease of land for the purpose. On behalf of the "Kalinga Nippon Buddha Sangha" private land measuring eleven acres was purchased for Rs.30,000.00 (Rupees thirty thousand only). This land was meant for laying a garden and a lake by the side of which a University was proposed to be established. The University, it was proposed, will provide study of Asian languages including Pali and Sanskrit and research in Technology including Buddhist philosophy. A higher educational institution was to be set up for imparting work-oriented education to students for which besides local talent, services of Japanese Professors and Technologists would be made available. The entire project was conceived in three phases. The first phase included the construction of the Paece Pagoda and Saddharam Vihar (Buddhist temple) the estimated cost of which was fifteen lakhs of rupees. The second phase consisted of the garden, the lake and ancillary establishments amounting to five lakhs of rupees. The third phase was the University for which a sum of twenty lakhs of rupees would be needed in the first instance.

The ceremony of Bhumi puja and laying of foundation stone was held on 25th January, 1971 at a function presided over by Dr. S.S. Ansari, the then Governor of Odisha. Construction of the Saddharam Vihar commenced on the same day and was completed on 6th August, 1971. A function was held on the occasion of the eighty-seventh birth day of Guruji Fujii and Sri Biswanath Das, the then Chief Minister of Odisha presided.

The construction work of Shanti Stupa (Peace Pagoda) was started on 25th August, 1971 under the leadership of Rev. Shanti Shugei and the band of devoted Japanese Bhikshus and Bhikshunis. The design of the Stupa and other projects were prepared by Japanese architects Dr. Minoru Ohoka and the engineers who came from Japan for the purpose.

While the construction work of Peace Pagoda was in progress the cost of cement, iron rods suddenly increased resulting in escalation in the cost. As it was not possible on the part of Guruji Fujii to arrange required funds to meet the escalated cost, he decided in the month of February, 1972 to postpone the construction work. At this juncture Dr. Radhanath Rath appealed to the then Chief Minister of Odisha to provide Rs.2 lakhs as assistance from the State exchequer for the work. The proposal of the State Government was considered by Sardar Jogendra Singh, the then Governor of Odisha, but in the changed circumstances due to cyclone and flood which devastated Odisha, the Chief Minister Smt. Nandini Satapathy in the 1st installment released Rs.1 lakh for the construction. However, the work of the Pagoda continued unhindered. Dr. Radhanath Rath had assured Ven. Fujii that he will mobilise donation of Rs.50,000/- at his level and he succeeded in his mission.

The ceremonial installation of Lord Buddha's 'Asthi' the relic or *dhatu* in the shape of a small fragment of bone in the Stupa was performed on 18th October, 1972, by the Chief Minister, Smt.

Nandini Satapathy. On 8th November, 1972, the formal inauguraton of the Stupa was performed by Sri Gatikrushna Mishra, the then Governor of Odisha and the Chief Minister unveiled the four images of Lord Buddha installed on the four sides of the Shanti Stupa.

**Peripheral Development around Dhauli :**

After Nichidatsu Fujii along with his disciples stayed in the foot hills of Dhauli by constructing temporary shed, people in large number started visiting the area. On the western peak of Dhauli hill the peace pagoda's construction was in progress. People were distressed to observe that on the right peak of Dhauli hill a Shiva temple of sixth century A.D. was in dilapidated condition. The condition of the temple had hurt many people and they appealed to the Govt. of Odisha to renovate the temple which was known as Dhavalesvar.

J.D. Beglar, the noted historian has furnished a graphic description of the ruins of Dhavalesvar Temple and stated that the temple was constructed in the 5th century A.D. The temple was built perhaps during the rule of the Bhaumakaras.

In the foot hills of Dhauli hill in the western side Bahirangesvar Shiva Temple and a Ganesh temple were reconstructed under the supervision of Sri Kedarnath Mohapatra, the Superintendent of Odisha State Archaeology. These temples were also built originally during Bhaumakaras period.

The then Secretary of Urban Development Department Sri Durga Prasad Tripathy took great interest in sanctioning funds for renovation of Dhavalesvar temple and clearing the debris which were lying all round the temple. On 9th June, 1972 the renovation work started and was completed by 30th December, 1972. Presently Dhavalesvar temple attracts a lot of devotees.

On 1st April, 1973 the then Governor of Odisha Sri B.D. Jatti paid a visit to the newly renovated temple of Dhavalesvar. Local

people brought to his notice a large size ancient tank named Kaushalyaganga which had remained unused and was full of mud and water weeds and added that if renovated, it can solve the water problem faced by the villagers of the near by area. Considering the importance of renovation of the tank, the Governor took interest for sanctioning of funds required for renovating the tank and erecting stone embankment around it. Accordingly, the government funds were available and the tank was renovated and within six months time the tank could solve the water problem of the local people and gave a new look to the area.

**Conclusion :**

As discussed earlier, in 261 BC Dhauli witnessed the devastating Kalinga War that took place between the Mauryan Emperor Asoka and the people of Kalinga, an independent kingdom at that time. The horrors of the battle field and the massive bloodshed caused thereby moved the heart of Asoka and prompted him to take a recourse to Buddhism and thus turned him from *Chandasoka* (Asoka, the valiant) to *Dharmasoka* (Asoka, the saint). Asoka thus became an ardent followers of Buddha, began thinking of religious conquests (*Dharma-vijaya*), devoted the rest of his life to *Ahimsa* (non-violence) and spread of eternal message of peace. Dhauli may therefore be considered the sacred place that laid the foundation for spread of Buddhism across the then known world.

On establishment of the second sacred Santi-Stupa or Peace Pagoda in India at Dhauli (the first one being at Rajgiri in Bihar) by the Japanese Buddha Sangh, Nipponzen Myohoji in collaboration with the Kalinga Nippon Buddha Sangha in 1972 and on renovation of the Dhavaleswara temple, Bahirangeswara Siva temple and shrine of lord Ganesha in the premises and the peripheral development around, this historic place has got the status of a religious place in addition and has occupied an important position in the international tourist map. The recent introduction of light and sound show depicting

the glory of yesterday's Dhauli adds to the interest of today's tourists, devotees and lookerson to visit the place.

**Names of Japanese Monks who worked day and night at the time of construction of Kalinga Peace Pagoda alongwith Guruji Fujii from 15th November 1970 till its completion in 8th November 1972.**

| Sl.No. | Name | Age |
|---|---|---|
| 1. | Rev. Zuiten Matsuoka | 60 |
| 2. | Rev. Shanti Shugei | 44 |
| 3. | Rev. Gyoko Imai | 41 |
| 4. | Rev. Gyotetsu Mouishita | 34 |
| 5. | Rev. Gyoshin Ikeda | 21 |
| 6. | Rev. Shosen Mouta | 23 |
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*You will not be punished for your anger,*
*you will be punished by your anger.*

**- Gautama Buddha**

## CHAPTER-13

# Life Sketch of Ven. Nichidatsu Fujii

(August 6, 1885 - January 9, 1985)

The most venerable Nichidatsu Fujii, the founder and teacher of Nipponzan Myohoji, was born on August 6, 1885 in Aso Kyushu, Island of Japan. He became a Buddhist monk at the age of 19, at a crucial time when dominating phase and tendency of military superiority was upheld by Japan in the global scenario in the pretext of modernising the country. He realised that his purpose in life would have to work for the cause of world peace and tranquility. He spent his time in studying and practising the ascetic value most sincerely and consistently.

He was born to an extremely poor peasant family. He finished his elementary school by the time the Sino-Japanese War ended (1894-1895). he also attended the Agricultural High School for professional education. But at the same time he remained attached to the Buddhist Temples. After his graduation from High School in 1903, he was initiated in Joonji Temple by late Venerable Nichiei Adachi as a novice. Anti-Buddhist Campaign and repression measures were still rampant in the country. people were discouraged from entering the Order of monks. His father had actually expected him to be a civil servant in future, but at last his mother conceded to her son's desire to become a monk fearing that he might desert his home and family forever if they continued to exert pressure against his will.

He was an ardent follower of Nichiren Daishonin a 13th Century Buddhist Prophet and monk. He vehemently challenged the policy and practices of the Government, besides accusing the

irrelevant religious practices prevalent during that time. Nichiren Daishonin had also denounced all those misleading practices devoid of a true Buddhist teaching.

He started his first mission of Asian tour to propagate the doctrine in Korean peninsula, which was then ruled over by Japan. Then he visited Dairen, Manchuria, North China and so on. While on his foreign preaching mission the Great Kanto Earthquake in Harbin of September 1, 1923 forced him to stop his overseas mission and came back to Tokyo in early October. He set up Nihonzan Temples in a number of places after returning to Japan due to earthquake. The first Nihonzan Myohoji Temple in Japan was built by him at the foot of a renowned Mt. Fuji. His beloved mother Mina Fujii died at Nihonzan Myohoji [Japan Buddha Sangha] in Atami in February 1930. He erected a memorial tower for her on Mt. Minobu. His father had died in Korea in 1919.

He had a strong desire to go to India and propagate the doctrine beacuse of the fact that St. Nichiren had predicted that the Buddhism of Japan would ultimately return to India, the land of its origin. He left Kobe, Japan on September 1st, 1930 and arrived in Dairen travelling many parts of Manchuria. Then he arrived in Hong Kong on December 16th of the same year and arrived in Calcutta leaving Singapore on January 6th 1931. Another vital motive behind his travel to India was the presence of Mahatma Gandhi. Finally he arrived at Buddha's birthplace. But he was very much surprised to find the holy place in miserable condition. In an effort to reinstate the holy place he submitted a petition to the Nepalese Government but the same was rejected. Being quite frustrated, he concentrated himself in missionary work visiting Calcutta and Bombay. But in Calcutta he did not get satisfactory responses even amongst a few believers. Even the Japanese Consulate could not respond him and the authority advised him to stop his shamful act of beating a drum and chanting the prayer while walking along the streets. So he gave up his scheme in Calcutta and decided to go to Bombay. In Bombay

he just walked around beating the drum and chanting prayer, but engaged in no particular missionary work.

At first he was not able to increase his followers but after sometime one after another the children increased in numbers and learned to chant the prayer 'Na-Mu-Myo-Ho-Ren-Ge-Gyo'. The news immediately spread elsewhere and was even reported to Mahatma Gandhi, who was then living in Wardha, a small town west of Nagpur and came to see him with his wife Kasturba. Guruji came in close contact with Mahatma Gandhi, who was sprearheading the cause of national movement through non-violence means against the British Rule in India. It was Mahatma Gandhi himself who first bestowed on him with the title 'Guruji'. Mahatma Gandhi also used to practice the beating of drum and chanting 'Na-Mu-Myo-Ho-Ren-Ge-Gyo' in the same spirit and manner. Mahatma Gandhi's Salt March was also one of the reasons why Guruji came to India beating his hand drum. The trust and sincerity between Guriji and Mahatma Gandhiji was unquestionable. Mahatma Gandhi had even requested Guruji to stay at the ashram permanently at Wardha on October 4, 1933. Referring to the vist of Guruji, Mahatma Gandhi wrote, "After my return to India from South Africa in 1915, I came in close contact with Japanese monks who lived as members of our Ashram from time to time. One of them became a valuable member of the Ashram in Sevagram (Wardha) and his application to duty affability, unruffledness under varying circumstances and natural smile endeared him to all of us. And now that owing to the declaration of war against Great Britain he has been taken away from us, we miss him as a dear co-worker. he has left behind him as a memory his daily prayer and his little drum to the accompaniment of which we open our morning and evening prayer."

It was in 1931 that he made a vow to build a stupa and reinstate Buddhism in Rajgir, where Satyamuni preached the Lotus Sutra and it was completed in 1969. Japan Buddha Sangha then began to propagate its doctrine in Odisha and in Darjeeling in Bengal.

Guruji himself once said about Darjeeling in this way. "Darjeeling, a summer resort in the northern part of Bengal is favoured with a mild climate and healthy air. There the water is clear and the landscape is superb. One can enjoy the beautiful and majestic view of the world's highest Himalayas, and the Buddha's birthplace is located nearby. So I thought I should by all means propagate the faith in this place."

In February 1933, he went to Ceylon (Sri Lanka today) and climbed Mt. Sripada. It was after his unexpected and miraculous meeting with the Buddha's ashes at the foot of Mt. Sripada, he quickly departed for Colombo chanting, the prayr and beating the drum with the Buddha's ashes in a silver box hung from his neck. At first he planned to leave for Europe but changed his mission to visit Wardha.

Guruji incessantly travlled around the world spreading his message of peace and constructions of Peace Pagodas were symbols of World Peace Movement. Guruji's mission to spread the Dharma was not to convert people to his religion but to inculcate in them to create genuine faith in their own religion and tradition to work in their own relgion together in creating a better peaceful world for each and everyone. His relentless effort to abolish all nuclear weapons from the face of our planet was of utmost significance. The atomic bombing of Hiroshima and Nagasaki in 1945 marked the dawn of the nuclear age and Guruji recognized the grave danger in humanity's near and unprecedented capacity for self innihilation. He dedicated himself to a life-long campaign for the abolition of nuclear weapons. After World War II Guruji also began the construction of Peace Pagodas as a means to build a universal, spiritual foundation for peace in this world.

A young devotee of Nipponzan Myohoji had once said about the humbleness of Guruji in this way, " In 1981 at one of our first meeting in Japan during World Assembly of Religious Workers for Nuclear Disarmament, Guruji asked me how I liked Japan. I told him it was like another home for me but that I do not get along very

well with Japanese houses. The door ways are too small and I often bump my head, with a warm smile Guruji responded, "Oh that's good. You must keep lowering your head. You will remain humble." He beleived in his heart and soul that at the core of this monk's spirituality is the Buddha's consciousness, awake and illuminating. Regarding the concept of non-violence into practice is not for the timid heart. The martyred Dr. Martin Luther King was a believer in Gandhiji. Non violence demands extraordinary courage. It takes uncompromising faith in human beings and unwavering confidence in spiritual values to beleive that there is Buddha's nature even in evil men and a resolve to sacrifice oneself for them. It is a path beset with hardship."

Such a profound personality whose sole aim and objective in this life and world was to dispel all darkness ignorance, hatred, rivalry and jealousy from this world had to leave this temporal world for his heavenly abode on the 9th of January 1985, six months after his 100th birthday celebration.

Had Guruji Fujii not constructed the Peace Pagoda at Dhauligiri in the year 1972, this most important historical place from where Emperor Asoka had converted himself to Buddhism and preached Buddhism throughout India and propagated Buddhism in different parts of the World and made it a global religion would have remained unknown. Today, the peace pagoda of Dhauligiri has become an attraction of visitors from far and wide. It is glorifying the role of historical event of Kalinga War in which people of Odisha fought a valiant war against Emperor Asoka's mighty army in the year 261 B.C. and subsequently at the behest of Emperor Asoka moved far and wide to preach Buddha's philosophy of peace and non-violence and four noble truths i.e. (a) The truth of suffering (Dukkha), (b) The truth of the origin of suffering (Samudaya), (c) The truth of the cessation of suffering (Nirodha), (d) The truth of the path to the cessation of suffering (Magga).



CHAPTER-14

# Background on Constructing Second Shanti Stupa at Dhauli by Nichidatsu Fujii

(A Report by Bhikshu Shanti Shugei, Secretary and Treasurer of Kalinga Nippon Buddha Sangh)

Seven hundred years ago Mahabhikshu Nichiren of Japan had made a prophecy that 2500 years after the demise of Lord Buddha, Buddhism will return to the land of its origin. According to this prophecy, Fujii Guruji came down to India in 1930 from Mt. Minobu original holy place of Nichiren Sect. He took part in Mahatma Gandhi's freedom struggle and spent ascetic life chanting the Mantra "Na-Mu-Myo-Ho-Ren-Ge-Kyo. Few of his disciples lived in the Wardha-Ashram to help Gandhiji. Gandhiji would himself chant the Mantra "Na-Mu-Myo-Ho-Ren-Ge-Kyo" to the accompaniment of a small drum and he uttered this Mantra on his daily prayer. After the independence of India, Pt. Jawaharlal Nehru tried to give concrete shape to Fujii Guruji's dream. He became the President of 'Rajgiri Development Samiti'. In India the foundation of the first Shanti Stupa was laid at Ratnagiri hill, Rajgiri of Bihar on 6th March 1965.

In 1969 on the occasion of the inauguration ceremony of the Rajgiri Shanti Stupa, Governor of Bihar, Shri Nityananda Kanungo was present. He requested Guruji Fujii to establish a Shanti Stupa in his homeland Odisha. He also formed the "Kalinga Nippon Buddha Sangh" under his Chairmanship and invited Fujii Guruji. Dr. Radhanath Rath, Editor of 'Samaj' was the force behind this organization and he carried out the responsibility extremely well. The Works Department, Electricity Department and Department of

Public Health (water supply) helped by providing a road to the peak of Dhauli and by leveling the ground below. Padmashree Upendra Maharathi, who was from Odisha, from time to time narrated the details of the horrors of Kalinga War to Guruji Fujii. On the otherhand, Fujii Guruji along with his young desciples also started building the Stupa. Nipponzan Myohoji Society happily bore the entire cost considering this to be an offering to Lord Buddha. The disciples had to put great effort and sacrifice in building the Stupa. Built entirely with the manual labour of the people, the Stupa was ready in two years time. On 8th November, 1972 Chief Minister of Odisha Smt. Nandini Satpathy was invited as the Chief Guest for the inauguration of the Stupa, under guidance of Fujii Guruji.

Dhauligiri is a historic place of great importance. It was here that Emperor Asoka laid down the weapons of violence, accepted a life of 'Ahimsa' in the form of Buddhism. Below the hill on a huge rock edict of the Emperor can be seen. It was 2300 years ago that the Emperor tired of the Kalinga War came here to rest. While praying dejectedly inner thoughts and spirits of Ahimsa seemed call out from the blowing breeze and waves of river Daya. Emperor Asoka had built 84000 stupas in his life time and had sent Bhikshus to preach to far away places upto Greece with message of peace. Asoka is remembered among the other things for his works in establishing peace among nations. Odisha should indeed be proud that Fujii Guruji had selected this place for installing the 'Viswashanti Stupa'. This Stupa symbolizes peace for the future generation based on the ideals of Emperor Asoka and speaks against man's inhuman craze for nuclear weapons which might end the world.



*It is a man's own mind, not his enemy or foe,*
*that lures him to evil ways.*

**- Gautama Buddha**

## CHAPTER-15

# Address of Nichidatsu Fujii in the Inaugural Ceremony

Most Ven.Nichidatsu Fujii had delivered two important speeches on 8th November, 1972 on the occasion of inaugural ceremony of Dhauli Shanti Stupa. The first one he delivered to his disciples and visitors from Japan. The second one he delivered at the time of the inaugural function which has found a place in the book 'I Bow to the Buddha in You' (Dharma Talks and Writings of the Most Venerable Nichidatsu Fujii) and has been translated by Yumiko Miyazaki.

The Dharma inscription of King Asoka says "Kalinga before me had gone on pleasure seeking exertions for many years. On these tours they enjoyed hunting and other kinds of pleasure. However this king made some advancement towards supreme enlightenment (Sambodhi) ten years after his enthronement. Then he began Dharma tours, in which he visited Sramanas (monks and aestetics), Brahmans (Hindu Priests) helping them and giving arms to wise old men. He met Governors, wrote Dharma (the Truth, the teaching of the Buddha) precepts and gave council suitable to the Dharma. Thus this line was characteristic of the latter part of this king's reign".

Usually in the past, a king was called great beacuse he reigned over a vast country, was accustomed to the privileges of the crown, indulged himself in carnal pleasures and practiced a voluptuary life-style. When they went out of the castle, they ran about mountains and fields displaying their power. After hunting and killing many animals and birds splendid banquets were held to which learned

men and military officers were invited to attend. No king had ever rejected this kind of lust. However, King Asoka in the eighth year from his accession to the throne after conquering the Kalinga dynasty suddenly converted to Buddhism and followed the Three Treasures (The Buddha, Dharma and Sangha) and the Five Precepts (Non killing, lying, stealing and taking alcohol and drugs and committing adultery). He became an Upasika. (Serious lay Buddhist) Rather than military conquest, he sought the victory of the Dharma and had faith in non-violence. He became a vegetarian, gave up hunting, abstained from banquets and prohibited the killing of animals throughout his territory.

Buddhism is divided into three paths for people to follow to reach Vimukti (liberation emancipation). The Shravaka (disciple, hearer of the Dharma) and the Pratyekabuddha (one who achieves Buddhahood for themselves only) is the Hinayana path, which is described in the Mahaparinirvana Sutra thus:

"All you bikshus if you wish to enjoy complete tranquility away from the material world, free from any fear, remaining in a quiet place staying with Sacred Devanam, Indra and Devas (Hindu Gods) then you must abandon other teachings which give birth to nothing. Read in sereneness trying to eliminate the causes of suffering.

The second way is called 'Mahayana' or Great way, in which the practitioner vows to save all the living before becoming Buddha himself. Then there is the One Buddha Vehicle which is expounded in the Lotus Sutra. (Saddarma Pundarika Sutra). In the chapter entitled 'A Parable' it says;

"If there are living beings, who following the Buddha, the World Honored one, hear the law, keep it in faith, diligently practice and zealously advance, seeking the complete wisdom without a teacher and the knowledge, powers and fearlessness of the Tathagata, who take pity on and comfort innumerable beings these will have vehicle named the Great vehicle. Because the Bodhisattvas (Bodhi Buddha

hood, Sattva, living beings, one in the final stage before Buddhahood, who seeks enlightenment for all) seek this vehicle they are named Mahasattvas."

In the Dhamapada it says:

"To save things" means the Hinayana practice, which seeks after the comfort of Nirvana (complete extinction, spiritual bliss, emancipation from all forms of existence) and quiescence.

"To save the world" means to give comfort to innumerable people and to benefit celestial beings causing them all to cross over to Nirvana. This is Annuttara-Samyak-Sambodhi (perfect universal enlightenment, knowledge, understanding; omniscience the attributes of every Buddha), a principle teaching of Mahayana.

King Asoka became a Bhikshu (religious, mendicant, follower of the Buddha) who practiced the Bodhisattva way of Mahayana ten years after his enthronement. He expressed it as making advancement in sambodhi. Those who practice as a Bodhisattva must not be content with seeking after a solitary quiet life, but must take care of people in order to cause them to cross over to Nirvana. This is the beginning of the Dharma circuits of King Asoka.

Dharma circuits were visits and donations to sramanas, brahmans and wise old men who were respected teachers. They held profound teachings and knowledge of the classics. The reason is mentioned in the Devadatta Chapter of the Lotus Sutra.

"For the sake of the Law I gave up the throne of my domain, the throne given to the crown prince and with beating drum and open proclamation, sought everywhere for the truth, (promising) whoever is able to tell me of a great vehicle, I will all my life provide for him and be his footman."

The practice of the Bodhisattva of the Mahayana is to promulgate with beating the drum in the four corners of the earth, the proclamation of who can teach me the best law. It does not mean sitting under a tree in the woods, nor being absorbed in study

at school or college. He visited shramanas, brahmans and wise old men and gave them donations and money. Thus he was practicing the bodhisattva paramita (practice) of alms giving.

The practice of giving Dana is highly admired in the Chapter of Devadatta.

It begins with the donation of money and treasures, just as King Asoka did.

The chapter explains the cause of the Buddha hood of Shakyamuni. He sought after Saddharma Pundarika when he was a great king in a former life. The effort to advance in Anuttara-Samyak-Sambodhi by practicing Dana perfectly made him a Buddha in the following life.

Untiring practice of Dana leads one to the Pundarika Sutra, Promulgation of it is nothing other than the practice of Dana. One who cannot promulgate it is one who does not practice Dana.

The Dharma inscription of King Asoka also says "He received in audience governors and gave them the precepts and council. These were his favourite deeds in the latter part of his reign."

King Asoka's Dharma circuits were his great services as a Bodhisattva, visiting shramanas, brahmans and wise old men in the four corners of the earth and giving them donations. The great King met people everywhere and made himself as their teacher. He issued decrees showing the essentials of Buddhism. He had the people keep the precept which forbade the destruction of life, encouraged them to grow in the merits of Dana (offering) and questioned their understanding. Thus the King's decrees were not formal preaching. Wherever he went, the place became a solemn Bodhimanda (place of enlightenment), which benefited both him and all other beings. From ancient times great kings had made circuits for their own pleasures, satisfying the five senses, hunting and killing animals, they held banquets and enjoyed themselves. However, King Asoka ten years after his enthronement, seeking Anuttara-Samyak-Sambodhi

began Dharma circuits and pleased himself in endeavoring to practice as a Bodhisattva benefiting him and others. This was why he was known as "Asoka who knows the Dharma". He conquered India by giving up the sword. His conquest was that of the Dharma. He kept the precept forbidding the destruction of life, made peace in India and the people prospered. This was the victory of the Dharma.

At the present time unless people give up belief in the sword, they cannot avoid the destruction of the earth and the annihilation of themselves. Asoka's Dharma circuits, which were the practice of a Bodhisattva is the only way to take away the fears of the human beings of today.

The Chapter of Exertion or Exhortation to Hold Firm in the Saddarma Pundarika Sutra says,

"Wherever in villages and cities
There be those who seek after the Law
We will all go there and
Preach the Law bequeathed by the Buddha"

When I began the promulgation of the Saddarma Pundarika Sutra at the age of thirty three I took up this only verse and devoted my life to its fulfillment by preaching the Law bequeathed by the Buddha everywhere.

After ten years from his entrhonement, King Asoka began Dharma circuits, thus latter half of the reign was based on the Mahayana Sutras especially on the Devadatta and Exhortation to Hold Firm. Chapters of the Lotus Sutra. These chapters faithfully represented in the eight chapter of the Dharma inscription not only resembles the sutra, but it is also a diary of his every day efforts and practices as a Bodhisattva.

The 8th Ston Dharma Edict of Asoka the great reads as follows: Kings in the past have long went on pleasure tours and relished hunting and other pastimes. However, ten years after hs consecration, the Beloved of the Gods advanced towards

sambodhi (supreme bodhi, supreme enlightenment). From that time the practice of Dharma tours began, during which time he visited mendicant monks and Brahmans (Hindu priests), and bestowed alms, met with elderly masters and distributed money. He also met with the people in rural areas, inculcated them on the Dharma and provided appropriate counsel on the teachings. The Beloved of the Gods in the latter half of his reign derived more pleasure from this than from anything else.

From ancient times, those considered great kings of foreign lands took for granted privileges that come with the throne, revealed in splendor, wallowed in carnal pleasures of the five desires and indulged in debauchery. Occasional excursions outside caste walls were opportunities to flaunt their power as great monarchs. To amuse themselves, they rode deep into the mountains and over the plains, killing hordes of birds and animals in season for banquets attended by civil and military officers alike.

However, eight years after ascending to the throne and following his conquest of the Kalinga dynasty, the Beloved of the Gods was struck suddenly by the criminality and savagery of conquest through war. He came to embrace Buddha Dharma, becoming an upasaka by taking the oath of the Three Refuges and Five Precepts. Victory was to come only through the Dharma by winning the hearts and minds of the people. He personally renounced meat-eating to demonstrate his belief in the merit royal banquets and prohibited killing throughout his dominion.

Buddhism teaches emancipation through three vehicles, and two of the vehicles of sravaka (one who hears the voice) and pratyekabuddhas (cause knower) are referred to as Theravada. The Mahaparivirvana Sutra describes the Theravada practice as follows:

Bhikshus! If you wish to seek the comfort of tranquility, free from delusions and the vicissitudes of birth and death, leave

clamor and distraction to reside in quiet solitude. Those who dwell undisturbed in a quiet place receive respect from Indra and the various gods. For this reason, leave the company of all to live in solitary serenity and contemplate on eliminating the root of suffering.

The Mahayana practice is portrayed in the chapter *A Parable* of the Lotus Sutra as:

If there are leaving beings who, following the Buddha, the World Honored One, hear the Dharma, receive and keep it, diligently practice and zealously advance, seeking the complete wisdom, the wisdom of the Buddha, the natural wisdom, the wisdom without a teacher, and the knowledge, powers and fearlessness of the Tathagata, who take pity on and comfort innumerable creatures, benefit gods and humans, and emancipate all, these will have the vehicle named the Great Vehicle. Because the Bodhisattvas seek this vehicle they are named Mahasattvas.

The Dharmapada says, "To save beings accommodating their desires is not the Path; to save the world far and wide and to keep it unharmed is the Path." Salvation that accommodates the individual is the practice of Theravada, which seeks the comfort of tranquility and nirvana. Emancipation of the world far and wide is to take pity on and to comfort innumerable creatures, to benefit gods and humans and to emancipate all. This is *anuttara-samyak-sambodhi* (supreme enlightenment), the teaching of Mahayana. Asoka the Great became a practitioner of the Mahayana Bodhisattva Way ten years after his coronation. This is what he meant by "advanced towards *anuttara-samyak-sambodhi*." Once becoming a practitioner of the Mahayana Bodhisattva Way, one cannot be content with seeking serenity and comfort alone in a quiet place. Sympathy and concern for living beings motivates the practitioner to emancipate all. Asoka the Great's Dharma circuits originated from this concern. It is recorded that on

his Dharma tours, he visited mendicant monks and Brahmins to bestow alms, and elderly masters of learning and virtue to distribute money. Mendicant monks. Brahmans and elderly masters are spiritual teachers, respected in society. These are people who embrace and believe in profound teachings, who make plain the ancient scriptures. What prompted Asoka the Great to take time out from the hectic affairs of a great country and to go out of his way to visit mendicant monks. Brahmans and elderly masters in all directions? The chapter of *Davadatta* in the Lotus Sutra says:

> For the sake of the Dharma, I left the throne, deputed the administration of the domain to the crown prince, and sought the Dharma in all directions, beating the drum and proclaiming openly: "Whoever is able to expound to me the Great Vehicle, I will provide for him and be his footman for the rest of my life."

The Mahayana practice of a Bodhisattva is to run about in all directions in search of the Dharma of the Great Vehicle, beating the drum and proclaiming: Who is able to expound for me the Great Vehicle? It is not to sit in serene comfort in forests under a tree or to be absorbed in study in schools or monastic academies. The great king's practice in visiting mendicant monks, Brahmans and elderly masters was to offer alms and distribute money. The Mahayana Boddhisattva practice consists of satisfying the six paramitas. The first of the six paramitas is the practice of almsgiving. Neither Mahayana and Dharma nor practice exists when almsgiving is absent. Emperor Asoka purposely recorded that he bestowed alms and distributed money. This valuable record attests to the significance that Asoka the Great designated to this practice of a Mahayana Bodhisattva. The practice of almsgiving is expounded extensively in the *Devadatta* chapter. Almsgiving starts with offerings consisting of money and treasures. Asoka the Great's Dharma edict indicates exactly that practice. *Devadatta* is a Jataka tale of the previous life

the World Honored One, Buddha Sakyamuni, who became a great king and sought the Lotus Sutra, and the tale chronicles how thoroughly he practiced almsgiving during his Bodhisattva stage to advance into *anuttara-samyak-sambodhi*.

Seeking the Lotus Sutra without indolence is a practice of almsgiving. Likewise, disseminating the Lotus Sutra far and wide is nothing but the practice of almsgiving. Those incapable of bestowing the Lotus Sutra are those who do not practice almsgiving. Likewise, those who cannot spread the Lotus Sutra are those incapable of practicing almsgiving. The great king's Dharma edict says, "He also met with the people in rural areas, inculcated them on the Dharma and provided appropriate counsel on the teachings. The Beloved of the Gods in the latter half of his reign derived more pleasure from this than from anything else." Emperor Asoka's Dharma circuit was the enterprise of a Mahayana Bodhisattva who visited mendicant monks. Brahmans and elderly masters in all directions to bestow alms. The great king met with the people, became their teacher and filled them with the true significance of Buddha Dharma, counseling them on their understanding of Buddha Dharma. The great king's edicts were not empty teachings on formalism.

Everywhere he went, Asoka the Great entered the hallowed place of practice of a Bodhisattva where he sought both his own spiritual advancement and to lead others to the Dharma. Great kings from ancient times went on pleasure tours to satisfy their five desires, and each time they amused themselves in hunting, slaying of creatures and holding elaborate banquets. However, Asoka the Great, ten years after his coronation, advanced towards *anuttara-samyak-sambodhi* and initiated Dharma tours, in which he found satisfaction and joy through his assiduous Bodhisattva practice of self-advancement while at the same time leading others to the Dharma. This is precisely the reason he is called Asoka who knows the Dharma.

Asoka the Great conquered the world by renouncing the sword. In other words, his conquest came through Dharma. He observed the precept against taking life, built peace in the world and brought prosperity to all people. It was the victory of the Dharma.

Humanity is now in an era when the world will be destroyed and the people doomed to annihilation unless the doctrine of the sword is cast aside and the precept against taking life embraced and upheld. The single beacon able to eradicate the terror shrouding modern humanity is the Bodhisattva practice of Asoka the Great's Dharma tour. The chapter on *Exhortation to Hold Firm* of the Lotus Sutra says,

Whether is villages or cities,
Whether there are those who seek the Dharma,
We will all go to them and
Expound the Dharma bequeathed by the Buddha.

When I first stepped out into the world at the age of 33 as a practitioner of the Lotus Sutra, I gave my life and body to this single passage of the *Exhortation to Hold Firm* chapter: "we will all go to them and expound the Dharma bequeathed by the Buddha." The latter half of Asoka the Great's reign, ten years after ascending to the throne, is distinguished by the Dharma circuits he embarked upon. Among the various Mahayana sutra, *Devadatta* and *Exhortation to Hold Firm* inspired the faith and ardent practice of Asoka the Great and led to his conception of the Dharma tours. The passage of *Devadatta* and *Exhortation to Hold Firm* were reflected flawlessly in Asoka the Great's 8$^{th}$ Stone Dharma Edict. Not only do the phrases of these sutras and the edict echo each other, they also, in fact, chronicle Asoka the Great and the effort he made as a practitioner of the Lotus sutra.



CHAPTER-16

# Padmashri Upendra Maharathi

Padmashri Upendra Maharathi played a vital role in persuading Guruji Nichidatsu Fujii to visit Dhauli and take up construction of Peace Pagoda at this historical site where the bloodiest Kalinga War was fought. Therefore, it is necessary to briefly mention his life history which is as under.

Shri Upendra Maharathi was actively associated with the Rajgir Buddha Vihar Society ever since its inception in 1964. He was an accredited representative of Most Ven. Fujii Guruji in the Society. He threw himself head and soul in the accomplishment of the great task entrusted to him by Revered Guruji in the working of the Society. His invaluable contribution to the successful implementation of the projects of Vishwa Shanti Stupa, Saddharma Buddha Vihar and the New Venu Vana Vihar at Rajgir will be long remembered with a deep sense of gratitude.

Maharathi, whose entire collection of art work is with the National Gallery of Modern Art, Jaipur House, New Delhi, was a great painter, fine architect, a perfect designer and also an author. His designs and paintings were influenced by Mauryan Architecture and Sanchi school of Buddhist paintings. It was Upendra Maharathi, who made the general design for the world's highest Vishwa Shanti Stupa at Ratangiri Hill in Rajgir, Saddharma Buddha Vihar temple also at Ratangiri Hill and Venu Vana Vihar at Rajgir. The Research Institute of Prakrit and Jainology in Vaishali and Nav Nalanda Mahavihara, the greatest centres of Jainism and Buddhism in India, are also examples of his artistic genius.

Some of Maharathi's extra-ordinary pieces of paintings are with Raj Bhawan, Patna, Patna Museum and Vishwa Shanti Stupa, Rajgir. These are amongst the excellent examples of his earlier painting, which included pencil sketch of Birsa Munda, oil painting on Gandhi and paintings which depict the rich cultural heritage of Bihar and India. These were displayed at the Ramgarh Congress.

Born as the eldest son of Gokulananda Maharathi in the year 1908, Shri Upendra Maharathi grew up in the village Narendrapur of Banapur of Khurdha district in Odisha. He had two younger brothers (1) Rama Maharathi and (2) Banshidhar Maharathi. He went to Calcutta in 1926 to pursue his artistic talents. During his formative years, as a student of Government School of Arts in Calcutta, he came in contact with the leading artists of Bengal, including the great poet Shri Rabindra Nath Tagore.

Shri Maharathi went to Japan as an Indian representative of handicrafts at the UNESCO International Conference. During his two years stay there he specialized in handicrafts, bamboo work, lacquer work and ceramics.

A nationalist to the core, Shri Maharathi became closely associated with freedom fighters of the time and contributed to the movement. His unshakable faith in the concept of 'Swadeshi', strengthened his conviction that it is essential for the progress of the country to develop handicrafts as a form of art, which serves utilitarian practical purposes. He believed that it would not only provide employment to the rural folk artisans, but would also play an important role in process of decentralization of economic power on the rural level. To realize this dream, he established an "Institute of Industrial Designs" and became its Founder Director. The Institute was later named after him. He is also credited with the revival of the dying Mithila art, known as Madhubani painting.

Government of India honoured his contribution to the cause of the revival of folk arts and conferred 'Padmashri' award on him

in 1969. He was also awarded "Vidya Varidhi" (D.Litt) by Nava Nalanda Mahavihara in 1977. He was nominated a member of the Legislative Council of Bihar in 1976. Maharathi embraced Buddhism in forties. His devotion to Buddhism brought him in close contact with Fujii Guruji and he assisted Guruji in his plans for the development of Rajgir and for the revival of Buddhism in India. He was the Joint Secretary of Rajgir Buddha Vihar Society and was also a member of prestigious organizations like Maha Bodhi Society, International Buddhist Brotherhood Association and Maha Bodhi Temple Management Committee in Bodh Gaya.

His unparallel efforts for the revival of Buddhism, handicrafts and folk art have made him immortal and he has become an integral part of the cultural heritage of India.



*Holding on to anger is like grasping a hot coal*
*with the intent of throwing it at someone else;*
*you are the one who gets burned.*

**- Gautama Buddha**

CHAPTER-17

# Chausathi Jogini Temple And Aragarh Fort

Chausathi Jogini Temple (Temple of 64 Joginis) is located only at a distance of 5 kms from Dhauli and 20 kms away from Bhubaneswar. This temple has been built by queen Hira Devi of Bhauma dynasty in 9th century A.D. She was the consort of Shanti Kar II. This is a Tantric temple with hypaethral architecture as tantric prayer rituals involve worshiping the bhumandala (environment consisting all the 5 elements of nature- fire, water, earth, sky and ether). The Jogini idols represent a female figure standing on an animal or a demon or on a human head depicting the victory of Shakti (woman power). Each of the idols express everything from rage, anger, sadness, pleasure, joy, desire and happiness. The worship of 64 Joginis in Odisha started around 800 A.D. and lasted till 1300 A.D. The worship was done by Tantric rituals in order to achieve powers of black magic.

In the villages of Odisha the Joginis are the favoured deities. Each Gramadevi be she Harachandi, Ramachandi, Tarini, Viraja, Bhagavati, Sarala, Bhadrakali, Bhabani, Shyamakali.

Such a temple is found in Ranipur Jharial of Bolangir district of Odisha State. In Jabalpur and Khajuraho of Madhya Pradesh two 64 Joginis temples are situated. Visit to these temples are a must.

**Aragarh Fort**

Aragarh near Jatani of Delanga Block of Puri District is a Buddhist site having one of the earliest Stupa remains. Recent excavations conducted by Odisha Institute of Maritime and Southeast Asian studies have shown that Dhauli and Aragarh were the two major contemporary Buddhist sites in Daya Valley.



# Chronological Chart of Ven. Guruji Fujii*

| | | |
|---|---|---|
| 1885 | | Born in a village called Sakanashi, Aso-gun, Kumamoto prefecture on 6th August. |
| 1900 | (16) | Graduated from a Junior high school in March. |
| 1903 | (19) | Graduated from Usuki Agricultural School of Oita-Prefecture in March.<br>Ordination bestowed by Ven. Nichiei Adachi of Hoon-ji (temple). Usuki, Oita-prefecture in March. |
| 1904 | (20) | Entered Nichiren Sect University (currently called Rissho University) in September. |
| 1907 | (23) | After graduation from Nichiren Sect University in March went to Kyoto to board and study at Chomyo-ji. |
| 1909 | (26) | Studied Tendai doctrines and *Yuishiki* at Jodo Sect Graduate School in Kyoto.<br>Volunteered for one-year military service in Oita regiment in December. |
| 1911 | (27) | Studied *Hoso-yuishiki* at Kangaku-in. Horyu-ji. |
| 1912 | (28) | Entered Shingon Sect Compound University in Kyoto in April.<br>First ascetic practice of burning flesh was made.<br>Revelational dream told *Shujo-kyoke* (to practise oneself as well as enlightening others) from the age of 33. |
| 1913 | (29) | Studied Hoso-yuishiki at Azuchi Jyogon-in. Kyoto. |
| 1914 | (30) | *Kyokaisho* (a preaching hall) erected in September at Katada. Shiga-pref.<br>Entered Kennin-ji Monastery in October and studied Zen doctrines from Most. Ven. Mokurai Takeda. |
| ***1914*** | | ***World War I began.*** |
| 1915 | (31) | Seven-day fasting practiced in November under the waterfall of Hachibuchi in Mt. Hira. |

1916 (32) Seven-day fasting practised in November under the waterfall of Momoo in Nara-pref., for the coming initiation of leading others to the path in the following year.
The practice of *Gyakku-senryo* established.

1917 (33) Warning demonstration on 8th February by beating drum and chanting Odaimoku in front of Nijubashi which is access to the front yard of the Imperial Place.
Initiation of enlightening others and other practices.
Departure for the Asian Continent to disseminate the Dharma.
Fasting in Ta Lien for the dissemination of the Dharma in Manchuria.

1918 (34) Nichihonzan Myohoji erected at various places in Manchuria and northern part of China.

***1918*** ***Conclusion of World War I.***

***1919*** ***Initiation of Anti-British movement in India by Gandhi-ji.***

***1922*** ***The Union of Soviet Socialist Republics established.***

1923 (39) Returned to Japan immediately after hearing the news of Great Earthquake in the Kanto area.

1924 (40) The first Nichihonzan Myohoji in Japan was built at Tagonoura. Shizuoka-pref., in April.

1928 (44) Nichihonzan Myohoji was built in February at Atami. Shizuoka-pref.

1930 (46) Preached the Dharma on the Streets of Nihonbashi. Tokyo for three days in February
The demise of Maha bhikhuni Gyoa-in Nissho (Fujii Guruji's mother) on 25th February at Nichihonzan Myohoji at Atami.
Pledged *Saiten-kaikyo* (the dissemination of the Dharma in the western heaven. India) at Mt. Minobu in August.
Departed for India in September.

| | | |
|---|---|---|
| ***1930*** | | ***Gandhi-ji in the Salt March arrested.*** |
| 1931 | (47) | Arrived in Calcutta and went on a pilgrimage of the sacred grounds in January.<br>Made a vow to restore Rajgir. |
| 1932 | (48) | A hermitage built in May on the premises of the crematory in Bombay. |
| 1933 | (49) | Arrived in Ceylon in February. Intensively studied and walked throughout the sacred sites.<br>Bestowal of the relics of the Lord Buddha in August from Ven. Piyaratana Thero.<br>Interviewed Gandhi-ji in October at Wardha. |
| 1936 | (51) | Nichihonzan Myohoji erected in Calcutta and the relics of the Lord Buddha enshrined. |
| 1936 | (52) | Initiation of restoring Rajgir. |
| 1938 | (54) | Erection of Nichihonzan Myohoji at various places in Japan and China. |
| 1939 | (55) | The presentation of the relics of the Lord Buddha to Fumimaro Konoe. |
| ***1939*** | | ***World War II began.*** |
| ***1940*** | | ***Tripartite Axis Pact was signed by Germany, Italy and Japan.*** |
| ***1941*** | | ***Japan declared war.*** |
| 1944 | (60) | Fasting for prolonged period at Mt. Minobu for an early conclusion of the war and an enhancement of peace. |
| ***1945*** | | ***Atom bomb is dropped on Hiroshima on August 6th and on Nagasaki on 8th in the same month.***<br>*Unconditional surrender of Japan on 15th August.*<br>*Unconditional surrender of Germany.*<br>*United Nations Charter signed.* |
| 1946 | (61) | Returned to Japan from the preaching in Korea.<br>Prayed for the future of Japan in the forest of Mt. Aso.<br>Entered the practice of *Rohachi-sessin* in December |

and made a vow to erect a Peace Pagoda at Hanaokayama. Kumamoto-pref.

***1947*** ***Promulgation of Japanese new constitution.***
***Independence of India.***

***1948*** ***Gandhi-ji assassinated.***

***1949*** ***The People's Republic of China was formed. Mao Tsu Tong became the first Chairman.***

***1952*** ***The Japanese fishing vessel, "Daigo Fukuryu Maru", was contaminated by the radioactive ashes of a hydrogen bomb tested in Bikini Atoll by the U.S.***

1954 (70) Inaugural Ceremony of Hanaokayama Peace Pagoda held in April
Walked throughout the sacred grounds in India and Ceylon on the invitation of the participants of the World Peace Workers Conference.

1956 (72) Elected as a committee member of the Rajgir Restoration Committee by the earnest wish of Prime Minister Nehru.

1957 (73) Land Purifying Ceremony of the site of Rajgir Peace Pagoda held in February.
Went on pilgrimage in China and visited Peking in June.
Conferred with Prime Minister Nehru in Tokyo in October.
***U.S.S.R. launched the development of ICBM.***

1961 (77) Inaugural Ceremony of Atami Peace Pagoda held in February.
Proposed to hold a World Religionists Peace Conference.

1962 (78) Attended New Delhi Conference of Anti Nuclear Armament in June.
Request made to Prime Minister Nehru asking his cooperation in building Rajgir Peace Pagoda.

1963 (79) Walked throughout the frontier of northeast India in February and advised Prime Minister Nehru not to resolve on taking up arms against China.

Went on pilgrimage to Moscow and Leningrade in May. Went on pilgrimage to Peking. Nanking and Kwang Tong in June.

1964 (80) Attended the World Conference against A & H bombs in August.

***Nehru passed away.***

***1965*** ***Vietnam War began.***

1968 (84) Went on pilgrimage to U.S.A. and participated in the Anti Vietnam War Movement in New York.

***Martin Luther King Jr. murdered.***

***American Indian Movement (AIM) formed.***

1969 (85) Inaugural Ceremony of Mt. Kiyosumi Peace Pagoda held in April.

Inaugural Ceremony of Rajgir Peace Pagoda held in October.

Genuine vow of *Saiten-kaikyo* was fulfilled.

1970 (86) Appealed the liquidation of foreign military bases.

1972 (88) Received the degree of emeritus from Nalanda University.

Went on Bangladesh pilgrimage on the invitation of Bangladesh Prime Minister A.S. Chowdry for the commemoration of its independence. Conferred with Prime Minister A.S. Chowdry in March.

Inaugural Ceremony of Kaling Peace Pagoda held in Odisha, India in October.

Conferred with King and Prime Minister of Nepal in December on the restoration of Lumbini.

1974 (90) Received 8th Meritorious Award of Preaching Buddhism from Buddhism Dendo Kyokai.

Attended the third Asian Buddhist Peace Conference held in New Delhi, India in November and called for world peace by the Dharma.

1975 (91) Departed for pilgrimage in Europe from India in April. Invited to the banquet held in Paris in May under the auspices of the liberated Vietnam for the commemoration of their independence and was asked to cooperate for the restoration of Buddhism in North and South Vietnam. Took part in the Peace Walk against A & H bombs after returning to Japan.

Departed for the U.S. carrying the signature of religionists who made the Appeal of Religionists for Liquidation of Nuclear Armaments (Hiroshima Appeal Thirty Years After Bombing) and appealed to the United Nations with the Japanese delegation. The resolution of the Appeal was handed over to the Secretary General of the United Nation. Mr. K. Waldheim, in December.

1976 (92) Joined the Continental Walk in October in U.S.A.

1977 (93) Contributed to units the divided Japanese movements against A & H bombs.

United World Conference against A & H bombs held in August after 14 years of split.

1978 (94) Inaugural Ceremony of Sri Pada Peace Pagoda held in February in Sri Lanka.

Departed for the U.S. in May to deliver twenty million signatures with the earnest wish of Japanese people for the complete liquidation of nuclear weapons to the Secretary General of the United Nations, Mr. K. Waldheim, as a member of the 50 Japanese delegation.

1978 (94) Supported the Longest Walk organized by American Indian Movement (AIM) and participated in the Walk in July at its destination, Washington D.C.

Departed for England in August to examine the site of Milton Keynes Peace Pagoda.

1978 Jawaharlal Nehru Award for International Understanding was decided to be given to Fujii Guruji in November.

1979 (95) In January attended the presentation ceremony of 1978 Jawaharlal Nehru Award for International Understanding held in New Delhi.
Departed for pilgrimage in Europe from India.
Foundation Laying Ceremony of Milton Keynes Peace Pagoda held in April.
Launching of the second phase Rajgir restoration plan.
50th Filial Service of his mother. Maha Bhikshuni Goa-in Nisso.

1980 (96) Inaugural Ceremony of Milton Keynes Peace Pagoda held. Join the Long Walk for Survival in the United States.

1981 (97) In April, attends World Ecclesiastical Convention. Holds 700th commemorative services for the demise of Maha Bodhisattva Nichiren, and holds inaugural ceremony for a large group of marchers for world peace.

1982 (98) In February, attends ceremony for commemorating 50th anniversary of resurrection of Buddha-Dharma teachings in Sri Lanka. Bandarawela Peace Pagoda completed. In March, makes peace appeal for abolition of nuclear weapons. In June, congregation of groups of markers for world peace held at New-York Riverside Church. Participates in large group of over one million world peace marchers in New-York. In September, offers prayer for world peace in East and West Berlin.

1983 (99) In February, makes pilgrimage of sacred Buddhist spots in Sri Lanka. In May, Tama Peace Pagoda completed. Participates in Tokyo congregation of world peace marchers. In October, ground-breaking ceremony held for London Peace Pagoda. In December, stays long at

Kiyozumi Konpon Seminary. Performs last Rohachi Sesshin services.

1984 (100) One January 19, falls ill and confined to bed, recovers in April. In May, preaches on "San Dai Hiho Shogi and Honzon Ron." In June, supplies Mt. Minobu Temple with additional ashes of Buddha. In July, holds 100th birthday celebration. In October, offers sermon on "San Dai Hiho Shogi and Chikudan Jigoku Ron" at Rissho University. Attends the great festival of the Honmonji Temple at Ikegami for holding memorial services for Maha Bodhisattva Nichiren.

1985 (101) On New Year's day, stays at Atami Seminary. On 3rd, participates in New Year's celebration. On the 7th, illness is aggravated, and at 3.09 A.M. on the 9th, The Most Venerable Nichidatsu Fujii enters nirvana at Nichihonzan Myohoji's Atami Seminary.

* Extracts taken from the book *Buddhism For World Peace*, Published by Japan-Bharat Sarvodaya Mitrata Sangha, 1980 and *The Mandala of Gohonzon*, written in January 1958.



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Small Rock-cut caves on Dhauli Hill.



The edicts of Asoka seen here as simillar to the edict found at Jaugarh. The Archaeological Survey of India has taken great care to preserve it.



Rock-cut Elephant - crowning the inscription the famous elephant sculpture of about 4 feet height, the four part of the elephant is sculpted out of the natural rock.



The iconic monolithic pillars at Sisupalgarh.



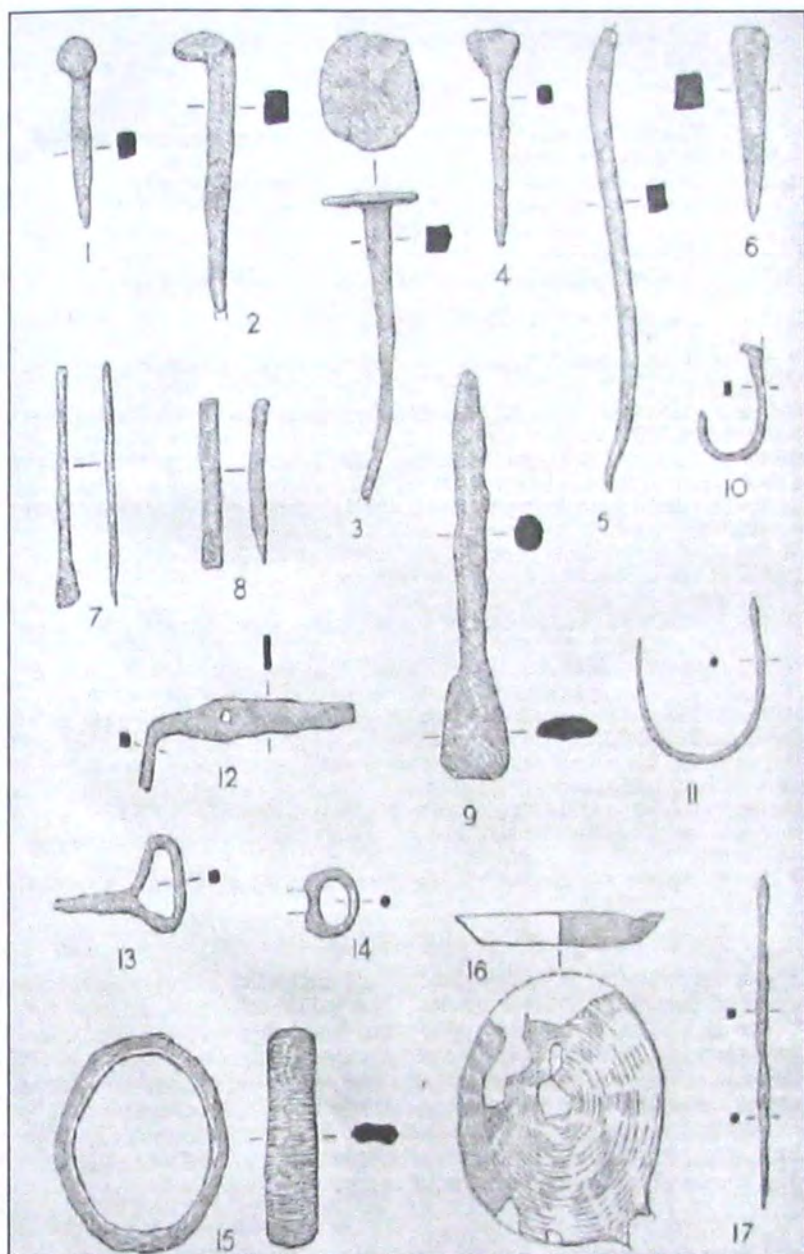
The inside of the circular wall has cavities, each housing the statue of a Goddess. There are around 56 such idols made of black granite.



Tantric prayer by priest at Chausathi Yogini temple.



Buddhist monuments at Aragarh




Sisupalgarh : Iron implements




Sisupalgarh : Ear-ornaments

Full view of Dhauli Peace Pagoda.



Ceremony organised for installation of a piece of Buddha's bone (Asthi) on the Dhauli Peace Pagoda on 18th October, 1972. Seen in the picture the then Chief Minister Nandini Satpathy, Dr. Radhanath Rath, Editor 'The Samaja', Ven. Nichidatsu Fujii.



Guruji Fujii standing by the side of Rock-cut Elephant.



Inaugurated by H.E. G.K. Mishra then the acting Governor of Odisha and Chief Minister Smt. Nandini Satpathy with Fujii Garuji and Foreign Department Deligation from New Delhi. 8th Nov. 1972.



At hill top of Dhauligiri Fujii Guruji surveying with Dr. M. Ohoka for construction of Shanti Stupa on February, 1970.



Dr. Minoru Ohoka with Shri Nityananda Kanungo, Venerable Shanti Shugei and Shri Upendra Maharathi.



Dhamma speech of Land Purifying Ceremony of by Most Ven. Fujii Guruji on 25th January, 1971.



Presenting Wooden Buddha Statue to Guruji by Shi Radhanath Rath, Editor of 'Samaja'.



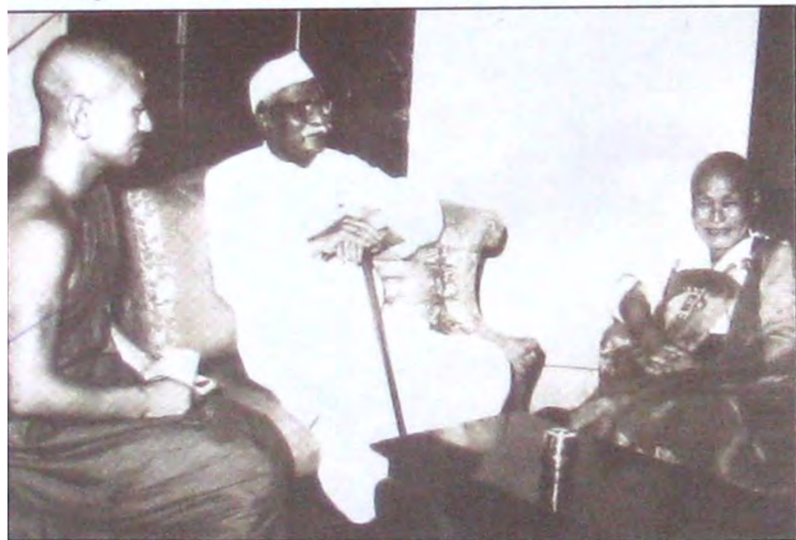
Ven. Fujii Guruji with Prime Minister Pandit Jawaharlal Nehru



Most Ven. Fujii Guruji and Mrs. Indira Gandhi at an International Peace Conference in New Delhi.



Morarji Bhai Desai with Most Ven. Fujii Guruji at his resident in Delhi.



Fujii Guruji with President of India, Dr. Rajendra Prasad at Rashtrapati Bhawan, New Delhi.



President of India, Dr. Sarvapali Radhakrishnan, Shri Morarji Bhai Desai, President of Rajgir Buddha Vihar Society and Japanese Ambassador in India at the foundation stone laying ceremony of Vishwa Shanti Stupa on 6th March 1965 at Ratnagiri Hill in Rajgir.



President Dr. Radhakrishnan addressing the gathering at foundation stone laying ceremony of Vishwa Shanti Stupa on 6th March 1965. Shri Morarji Bhai desai is seen seated beside him.



President of India Dr. V.V. Giri, is being received by Fujii Guruji on 25th October 1969, at the inauguration of Vishwa Shanti Stupa, Rajgir.



Prime Minister Morarji Bhai Desai inaugurating the Saddharma Vihar Temple, atop Ratnagiri Hill at Rajgir on 25th October, 1978. Ven. Fujii Guruji, Chief Minister, Karpuri Thakur, Upendra Maharathi, Rev. G. Imai are also seen in the picture.




Most Ven. Fujii Guruji being conferred Jawaharlal Nehru Award for International Understanding by the President Shri Neelam Sanjeev Reddy in January 1979.




Prime Minister Morarji Bhai Desai, Foreign Minister Atal Bihari Vajpayee listening to the acceptance speech by Fujii Guruji at the award ceremony in New Delhi.



Beating the traditional drum "Otaiko" and chanting "Na-Mu-Myo-Ho-Ren-Ge-Kyo" along with foreign delegates is Mrs. Sushila Koirala, wife of the legendary Prime Minister of Nepal Shri B.P. Koirala. Also seen in picture is Mr. Atsuhiro Horiuchi, President, C.G.C. co. Japan.



Nepalese Prime Minister Mr. Girija Prasad Koirala arrives on a pilgrimage to Vishwa Shanti Stupa Rajgir, is seen in an animated conversation with Mr. Satyendra Narain Sinha former Chief Minister of Bihar and standing in between them Dr. (Mrs.) Mahashweta Maharathi.



His Holiness Dalai Lama, President of India, Dr. V.V. Giri, Governor of Bihar, Nityananda Kanungo, listening to an address by Morarji Bhai Desai, President of Rajgir Buddha Bihar Society at the Inauguration Ceremony of Rajgir Vishwa Shanti Stupa on 25th October, 1969.



President Dr. S. Radhakrishnan, arrives at Ratnagiri Hill top in Rajgir for the foundation laying ceremony of the Vishwa Shanti Stupa on 6th March, 1965.



A rare Buddhist architecture on the top of the Stupa.




History of the Stupa has been narrated in the Hall.



Jataka Stories of Buddha.




Foundation stone of Rajgiri Development Samiti led by Prime Minister Jawaharlal Nehru in 1969.



Jataka Stories of Buddha.



Devotees are praying near Relaxing Buddha.



A Buddha sculpture carved in the Stupa.



Dhavaleswar temple which was built during the Bhaumakara period (8th-10th century).



Modern shrine dedicated to Lord Ganesha.



Chausathi Yogini Temple, Hirapur, Bhubaneswar.

## OTHER BOOKS AUTHORED BY DR. B. MOHANTY

### Books in English :

- **Land Beautiful on Orissan Culture**
- **Orissa Yesterday, Today and Tomorrow.**
- **Glimpses of Buddhist Legacy in Orissa.**
- **Buddhist Heritage** - *from Kalinga to Sri Lanka*
- **Edited the souvenir brought out by Maha Bodhi Society of India on the occasion of 2550th Buddha Jayanti celebrations.**
- **Tribal Culture in Transition, (Ed.)**
- **Sanskrit Language** -*A Window for the World. (Ed.)*
- **Jayadeva and Gitagovinda, (Ed.)**
- **Padmasambhava of Uddiyana - Odisha**

### Books in Odia :

- **Odishare Bauddhadharma 'O' Bauddhakirti**
- **Kotikare Gotie Gopabandhu**
  -*Biographical sketch of Utkalamani Gopabandhu Das.*
- **Desa Sebak Niranjan Pattnaik**
  - *Biographical sketch of a freedom fighter.*
- **Swadesha Premi Dibakar Patnaik**
  - *Biographical sketch of a freedom fighter.*
- **Swadhinata Sangrami Mukunda Prasad**
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  -*A compilation of articles on culture of Orissa.*
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- **Jatiprana Madhusudana**
- **Anagarika Dharmapala**
- **Byakti, Sanskruti O' Sampratiki**
- **Samayara Swaralipi**
- **Aama Subhash**
- **Kana Sikhaile Buddha**
- **Siddharthanka Jivana Charita**
- **Bharatara Baraputra Biju Patnaik**

## About the Author



*Dr. Bimalendu Mohanty, after completing his M.A. (History) from Ravenshaw College, Cuttack, obtained the Degree of M.Ed. from Missourie University (U.S.A.) and Ph.D. Degree from Ranchi University. Joined as Lecturer in Stewarts Science College, Cuttack, then served as Youth Welfare Officer, Utkal University, as whole time N.C.C. Officer in Major's rank in the Ministry of Defence and then took up assignment of Dean, Students Welfare, Odisha University of Agriculture and Technology, Bhubaneswar. He was associated as Member, Academic Council of that University and also as Member of Senate and Syndicate of the Utkal University for many years. He also served, in the inter-regnum, as Deputy Programme Adviser, N.S.S., Ministry of Education and Culture, Govt. of India, and Registrar, Xavier Institute of Management, Bhubaneswar. He then served under Government of Odisha as Director, Sports and Youth Services and Director, Culture – both in the rank of Additional Secretary and then Director, State Resource Centre for Adult Education, Bhubaneswar, and Officer on Special Duty, Culture Department, Govt. of Odisha to set up a Culture University, before he was elevated to the office of the Vice-Chancellor, Utkal University of Culture at Bhubaneswar.*

*Sixteen Odia books have been published under his authorship. He also authored nine books in English. Six books of his relating to Buddhism have gained popularity among the readers. The books are (i) Glimpses of Buddhist Legacy in Orissa (English), (ii) Buddhist Heritage- from Kalinga to Sri Lanka (English), (iii) Odishare Bauddha Dharma 'O' Bauddha Kirti (Odia), (iv) Kana Sikhaile Buddha (Odia), (v) Anagarika Dharmapala (Odia), (vi) Siddharthanka Jivana Charita (Odia). He also contributed a number of articles published in journals and newspapers of national level and state level importance. He is actively associated with many social services, cultural and sports organizations.*



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